DISTRICT

WEST CENTRAL DISTRICT COUNCIL

ARCHITECTS OF CITY

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HISTORY

of

THE WEST CENTRAL DISTRICT COUNCIL

of the

ASSEMBLIES OF GOD

By

EUGENE N. HASTIE

1948

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This book is respectfully dedicated to the memory of my beloved mother, who was the first of all our family to accept the Pentecostal light.

PREFACE

It has been my lot in life to be one of the pioneers of the Pentecostal work in Iowa. My entrance into the full gospel fold occurred in 1911, under the ministry of Daniel C. Opperman. Eight years were spent in pioneer gospel work during the early days. Since that time I have been continuously active in our local church, and have always maintained a keen interest in the development of the new movement. In addition to my personal experiences and close contact with early day leaders I also have the advantage of my personal diary which has been kept for over 36 years.

In the writing of this history there is a sincere desire to compile for the people of the present and the future an account of the Latter Rain revival that will bring glory to God and edification to the people. It has been a pleasure to note the interest that many have taken who have been solicited for information. Special mention should be made of Roy E. Scott, of Trenton, Mo., George Shepherd of Milan, Mo., Mrs. Sophronia Goben of Lucas, Iowa, Chas. E. Long of Des Moines, Iowa, and J. R. Flower of Springfield, Mo., all of whom have contributed much to make it what it is.

That others could have done better there is but little question, but inasmuch as there is no prospect of other efforts I felt impelled to volunteer my services. There is no claim for perfection, and I'm sure many faults will appear in various ways, but despite the shortcomings, the writer believes that it will appeal to our people, and others, not because of its literary excellence but because of the general information that it conveys. As this volume goes forth it is hoped that it shall find a permanent place on the bookshelves of our people, to be freely read and passed on to succeeding generations.

February 5, 1948 EUGENE N. HASTIE

Trenton, Missouri

August 14, 1947

To Those Who May Be Interested In A History Of The West Central District Of The Assemblies of God.

It has just been my privilege to read the MSS. of Hastie's "History of the West Central District of the Assemblies of God," written by Eugene N. Hastie, and I am happy to write a letter of commendation for this history.

As a history it is very interesting to read and in addition to this I can say that it is authentic. I have personally known the author since 1911, and he has had opportunity to know the facts regarding the district, having been in it before the District Council was formed. He also served for several years as its Secretary-Treasurer. His acquaintance in the district makes it possible for him to contact those who have been here from the time the district was organized and thereby obtain from reliable sources any information he lacked.

In reading this MSS. I have lived the days of the beginning of the Latter Rain outpouring over again and have recalled many happy experiences along the way as well as some that were a little difficult.

I predict that this history will be in demand by those who are interested in this Latter Rain outpouring of the Holy Ghost, and especially those who have labored over the years to help establish this great work.

Yours in Jesus,

(Signed) Roy E. Scott

"The Church's one foundation,
Is Jesus Christ her Lord;
She is His new creation,
By water and the Word;
From heaven He came and sought her,
To be His holy Bride;
With His own blood He bought her,
And for her life He died.

"Though with a scornful wonder,
Men see her sore opprest;
By schisms rent asunder,
By heresies distrest;
Yet saints their watch are keeping,
Their cry goes up, 'How Long'?
And soon the night of weeping
Shall be the morn of song.

"Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious,
Shall be the Church at rest.

Chapter 1

GOD'S DIVINE PLAN.

The Christian concept of God is an invisible person who sits upon a celestial throne, and whose all-seeing eye beholds the universal scene of mankind. Not only does He see and know all things, but He is all-powerful or omnipotent. There is no greater power in the world than the power of God, although many are reluctant to admit it.

Although the true God of the Bible holds the reigns of world government securely in His hands He has given man much freedom and liberty to do as he pleases. The foreknowledge of God knows how man and nations will fail in their unregenerate state; He also knows how His people, through Him, will eventually triumph. He knows all about the intrigues of Satan and his final doom. In fact He knows all things, throughout all ages. The future is just as clear to Him as the past.

Bible prophecy is God's "blue print" of the plan of the ages. The element of chance is entirely eliminated. What God has said will be is just as certain to occur as the sun is to rise in the morning. Therefore, for us to know God's will for ourselves, and the Church, and for the world, it is imperative that we

study and know God's Word; it is the connecting link between God and man.

God's foreknowledge of the course of the Church through the centuries is clearly revealed in the messages to the seven churches in the book of Revelation. To any student of Church history the parellel is quite plain. Today we are living in the last, or Laodicean stage of the Church age, and the prophetic Word is certainly proving true. What word could better describe present day church conditions than lukewarmness? Although the modern church says, "I . . . have need of nothing" Jesus says, "thou art wretched, and miserable, and poor, and blind, and naked." Poor because they do not possess the true riches; blind because they cannot, or will not see the truth, and naked because their sins, although imagined covered, are clearly seen by God. Modernism is producing exactly what God's Word predicted 1900 years ago.

In ancient Palestine the rains came in two periods—the early rain to start off the crops, then after a rainless period the latter rain came to mature them for the harvest. So it is with God's plan of a spiritual harvest of precious souls at His coming. The early rain began on the day of Pentecost when the Holy Ghost was outpoured on hungry, believing hearts, and they spoke "with other tongues as the Spirit gave

them utterance." Of this occasion, Peter, the spokesman of the day, said, "This is that which was spoken of by the prophet Joel." This early rain of spiritual showers of blessing continued throughout the New Testament times, and even beyond.

Early in the present century this supernatural manifestation of God's power and presence began to be seen again in the earth. Within a few years time hungry, tarrying believers in Texas, Kansas, India, and especially Los Angeles, Calif., in 1906 began to receive the baptism of the Holy Ghost according to the Apostolic pattern. A few years later it had spread to many parts of Canada and Europe, and to all parts of the United States. The showers of latter rain had begun to fall to soften up the hard dry ground and rejuvenate the church in preparation for the coming of the Bridegroom and the end-time harvest at His second coming.

Of this specific time James says, "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until He receive the early and latter rain." Despite persistent opposition of many church people this latter rain Pentecostal revival has spread over the earth faster than any religious move since Apostolic times. This alone is one

of the great signs of the times, and is God's answer to modernism.

From the beginning of the Reformation, the Church (at least the true portion) has been gradually returning to the original pattern and standard. Luther re-established the teaching of justification by faith. Later John Wesley again preached sanctification and holy living; the early Millerites heralded the second coming of Christ; and A. B. Simpson began teaching Divine healing, but it remained for the Pentecostal movement, without a definite leader, to blaze the trail back to the Pentecostal baptism. All of these cardinal teachings were a vital part of New Testament Christianity, but through man control and open sin they naturally disappeared under the Roman regime. God has designed to restore His Church to its original fullness and power. The Pentecostal movement has gone a long ways in that direction, but the goal is not yet reached.

The full-gospel people should have no apology to make for their existence, but rather much to be proud of. If this is a plant of God's planting, and we believe that it is, there is nothing to worry about. God will care for His own, and eventually bring them out into a triumphant place. The world has changed, times and conditions have changed; even the Church has changed but the Bible says, "Jesus Christ the same

yesterday, and today, and forever." The principles of Christianity are exactly the same today as ever.

As the midnight hour approaches, and the change is made from Saturday night to Sunday morning, when Christ and His bride will rule and reign for 1000 years, let us be faithful in one thing if we fail in all else. God, through His great mercy and love, is now giving us ample opportunity to prepare for the greatest event of modern times—the translation of the Church.

Chapter 2

EARLY PENTECOSTAL REVIVALS

Although the word "revival" is not in scripture, yet its use conveys the idea of a scriptural feature. God has chosen to work through the medium of men, who are instruments in His hand. Almost invariably revivals are the result of some person who sees the need, feels God's message within their breast, and goes forth to preach it. Philip's meeting in the city of Samaria is a good example of what a revival should be. In the first place he was led to his field of labor by God and not man. His theme was simply Christ, presumably in all its fullness. The response of the people seems to have been very good, and they not only heard the message with their ears, but their eyes beheld the results as well. In addition to all this there was great joy in the city. Briefly, this is a revival, according to the New Testament pattern.

Des Moines, Iowa

The first outpouring of the Latter Rain in the state of Iowa seems to have been in Des Moines, the capital city. Brother Chas. E. Long gives the following account of these early times. "The mighty outpouring of the Holy Spirit fell in Des Moines during the year of 1907. Sister Ladd, wife of Judge

Ladd, then judge of the Supreme Court of the State of Iowa, opened a mission in South Des Moines. Much persecution arose but God continued to bless in a wonderful way. Eventually the mission was moved to West First Street, between Locust and Walnut Streets.

"This is where I first visited a Pentecostal mission. I went there to see a young lady who was under the power of God, they said. Brother and Sister J. R. Buckley were somewhat in charge of this mission. I had never seen anyone under the power of God, so of course didn't understand it. As I left the hall in company with a brother of mine I said, 'I do not understand this, but I won't say anything against it.' "

"At this time I was in the life insurance business. Soon my heart began to get hungry for the mighty gift of the Holy Ghost, and on October 9, 1910, in a tent meeting conducted by Brother and Sister Buckley and Sister Ladd, I received the baptism of the Holy Ghost. A new day dawned in my life."

Lucas, Iowa

In February, 1908, a band of Pentecostal workers came to Lucas, Iowa, and began meetings in the Presbyterian church. The company consisted of Mr. and Mrs. Howard Goss, two young ladies and a young man, Hardy Mitchell, then known as the "boy evange-

list." They were from the south, and the preaching was mostly done by Brother Goss's wife, Millicent.

Among the converts of this meeting were Mr. and Mrs. John Goben, members of the Christian church, and at this time farmers. When the meetings were over and a new Pentecostal work established John was left in charge. Sister Goben, many years later, says of this meeting, "There was no fanaticism or anything extreme in the least—such a spirit of love, presence and power of God, and clear messages in tongues with interpretation."

After only one year of farming (1908) John Goben engaged in engineering work at local coal mines. On Sundays and evenings he was conducting services in the new church or nearby rural points. Much of his spare time was spent in prayer and Bible study. In the fall of 1910 he was ready to consecrate his whole time to the ministry, consequently he and his wife, Sophronia, went to the Opperman Bible school in Joplin, Mo. In due time they were ordained and sent forth to minister in the new Pentecostal movement.

Mercer, Missouri

In some respects this was one of the most unusual meetings of modern times. For deep spiritual power it resembled one of Finney's meetings; for outward manifestations it even exceeded those of Peter Cart-

wright of early day Methodism. It was an offspring of the world famous Azusa St., meeting in Los Angeles, Calif.

Mercer is a small town in a rolling section of country, and not far from the Iowa-Missouri line. Four miles west of this town lived a man by the name of Jesse George; who owned at least 1000 acres of land. He was a very religious man of the Holiness stripe, and contributed large sums to promote religious work.

Sometime after the well known outpouring of the Holy Ghost in Los Angeles, Mr. George heard of it and became interested. He secured a Brother Cook and a Brother King to come and hold a meeting on his farm in the late summer of 1907. Little was accomplished at this time and they returned again for another tent meeting the following summer. They then called themselves the Fire Baptized Holiness people. The only good that resulted from both meetings was the permanent healing of two local people. This compelled the people to seriously consider the new and strange doctrine of Mr. George's meetings.

During the winter of 1908-09 Mr. George himself went to visit the famed meetings in Los Angeles. While there he arranged for a Mike Ferdinand to come and hold a meeting. Rev. Ferdinand was formerly a United Brethren minister in Indiana, a very

able person and well informed in the "new" teaching. This time a tent was erected on the farm of Robert McHargue, a son-in-law of Mr. George. Early in May the meeting was begun, and continued unbroken until the cool weather of the following fall.

Of the account of the meeting itself we quote the words of Roy E. Scott, one of the converts of the meeting and an eye witness of what occurred: "This meeting ran along for over a month before anything was done. Then a few began to be saved and by the first of July there was a real break and the whole country was stirred for miles around. Young people and older ones too were saved every night, some of which had been in the deepest kind of sin. People were healed, and some filled with the Spirit, and every where you went this meeting was the subject of conversation, some for it and many against it."

"The Fourth of July was on Sunday that year and most of the towns were celebrating on the third, so an all-day meeting was held at the tent, to which many people went instead of the usual celebrations." Incidentally it was at the evening service of this day that Roy Scott, then 23 years of age, was saved. He, with about 20 others, was baptized in water the next day. That evening an unprecedented rain occurred which made it necessary to move to higher ground. A large wooden shed was built on top of a hill on the

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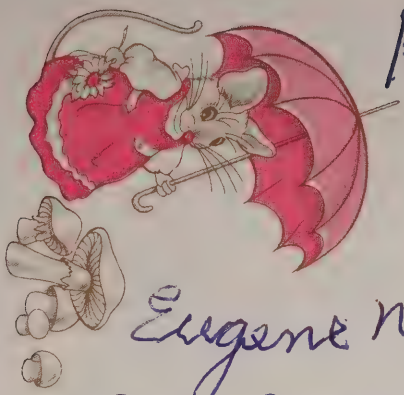


Eugene N Hastie

Roy Scott

Sister Goben

George Shepherd

J R Flowers

Dianal C Opperman

Chas E Long

J R Buckley

Hardy mitchell

~~Hardy Mitchell~~

Bro Cook

Bro King

Bro Derry

" Pease

Sister Sadd

Sister Grant

Charly Dobson

Sister Etter

~~Tho~~ David Boatwright

W. T. Goodin farm, which later become known as the "Sheep Shed."

From this spiritual lighthouse radiated "The Light of the World" for many miles around. Brother Scott says, "On still evenings these meetings could be heard by the whole neighborhood. The singing was so loud that it carried for miles, and the preacher's voice could be easily heard a mile away when the air was still."

"About sundown people would leave their homes for the meeting place, coming from every direction. They would make the country side ring with their singing, shouting and praising God. Sinners went to the altar crying to God for mercy and soon they were slain under the power of God. In time some would arise speaking in tongues as the Spirit gave them utterance. It was no uncommon thing to see many slain under the power of God at once, some remaining so for hours. Sometimes the meeting would last until daylight; yet the farmers would work in their fields and be on hand for the next night's service. It seemed that hunger and sleep almost left us as we worshipped God and received something new every night."

"People prayed and sought God in the cornfield or hay fields. Women sought God in their kitchens. Others received the baptism of the Holy Spirit while

traveling along the road, or at home in bed, or while plowing corn, or while cooking a meal. Doctors and lawyers, together with town people, from all the towns around came to see what was taking place, but did not know what to say about what they saw."

"Every Sunday there was an all-day meeting with basket dinner and baptismal service. The crowds were variously estimated at between one and two thousand. Healings were common then and caused no small stir among the people. Most people were compelled to admit that the meetings were a visitation from God."

During the fall a church building was built, which was ready for dedication on Thanksgiving Day. George Shepherd, one of the converts of the meeting, gospel preacher ever since, and enthusiastic narrator of these times, says that about 200 people received the Pentecostal baptism according to Acts 2:4. In due time the following converts of this meeting were out preaching the gospel. Those marked * also served terms as missionaries in foreign fields.

*Mr. and Mrs. T. D. Hicks
Mr. and Mrs. J. A. Derry
Mr. and Mrs. Chas. Grove
Mr. and Mrs. George Shepherd
*Mr. and Mrs. Roy E. Scott

Mr. and Mrs. L. J. Pease
Mr. and Mrs John Richardson
Elmer Snyder
Elza Wiggins
*Dora McKay
*Matilda Swingle
Pearl Cox
Meta Hartley

Perry, Iowa

During the summer of 1906 a Brother Edginton of Adel, Iowa, came to Perry and held a tent meeting at the north end of Fourth St., in a grove of large maple trees, which was sometimes called McColl's Park. This was a Holiness meeting and resulted in about a dozen people from various local churches embracing the teaching of sanctification. These people began to meet regularly in various homes and Mrs. Clara McKean, one of the number, became leader. It is now over 40 years ago, but there has never been a time when the meetings, from this small start, have been suspended. Therefore it is the oldest church in the district to have an unbroken continuous existence, although the first few years were not of the Pentecostal brand.

In the spring of 1907 the new group opened a small mission down town. In May, Sister Ladd of Des Moines came to preach, and during one of the

services a young lady fell under the power of God. Failing to regain her composure she was carried to her home where she remained in that condition for 28 days. Many folks came to see her and there was much comment over the state. The Perry Daily Chief of May 24, 1907, says, "Miss Prudence Van Gilder lies at her home in a trance--the girl went into a trance when she fell unconscious on the floor of a branch mission conducted by Mrs. Scott Ladd of Des Moines." Two days later the same paper stated, "Prudence Van Gilder spoke for the first time today in four weeks. Her first words were 'Jesus is coming soon.' At intervals she would talk saying a few sentences. What she said no one could tell." During this time she had wonderful visions of both heaven and hell, and stated that she was conscious all the time but was unable to speak or move. The unusual experience resulted in her conversion.

In June, 1908, Brother G. S. Brelsford and wife of Trinidad, Colorado, stopped off at Perry on their way to Egypt as missionaries. Brother Brelsford preached Pentecost and two local people received the baptism, one of which was Miss Mary Crouch, who later became the wife of Brother Hugh Cadwalder. No more received the Pentecostal experience until the fall of 1910. At this time a band of workers headed by Brother Stanley Bennett from Brother Opperman's

Bible school at Joplin, Mo., came to Perry and held a protracted meeting. During this time, with the aid of Sister Agnes Crouch, they transformed the church from a Holiness work to a full-fledged Pentecostal body.

By this time the mission had been moved to a new location at Third and Willis Ave. Sometime later a new board sign was erected over the doorway bearing the words, APOSTOLIC FAITH MISSION. Opposers to the work took it down one night and it was never seen again. Brother R. E. Fitzgerald was the leader for about 12 years before the days of supported pastors.

Creston, Iowa

The work in Creston also began as a Holiness work, and the regular meeting place was at the home of Brother and Sister Koontz, 1000 Cedar St. Sister Mary Bilbo, a faithful pioneer and Mother in Israel, says, "We heard that Des Moines people were speaking in tongues so I went up (August 1907) to see if the glorious news was true. Brother Cale had just came back and reported to us, so I went and came back with the true report, and from that time on we began to seek and some found. Sister Grant, a colored lady, was the first to receive, and myself the second. Preachers came and tried to persuade us that it was a delusion of the devil."

The work in Creston for many years progressed slowly. Brother and Sister Dieffenwierth pastored there for a while, and were followed by Peter Cale, who had a mission on the south side known as "The Little Red Front." For many years Sister Bilbo, who lived in a large house just across the street from the Post Office, had a large sign across the bottom of a large window which read, "Prepare to meet thy God." It is generally considered that the work in Creston was not well established until early in 1921 when Brother and Sister Charles Long came and began a very constructive pastoral period.

Woodward, Iowa

In the fall of 1910 Brother J. R. Buckley and wife, Brother and Sister Waldron and their daughter Vivian opened up a mission hall in Woodward, and began a full gospel meeting. Sister Waldron did most of the preaching. At the time David Boatwright was night marshall, and attended the very first meeting. On the third night of his attendance (Oct. 2) he was gloriously saved. This was nothing short of a miracle of God's grace, for prior to this time he was a vile sinner and drunkard. Upon conversion he was scarcely able to read, but through a consecrated application of Christian principles his spiritual development was fast and in a few years was out preaching the same gospel that had transformed his life.

Any gospel workers of the Leaming family had their origin at this town.

Ottumwa, Iowa

Brother Joseph Darner of Ottumwa gives the following account of the early days of Pentecost in his city. "As far as I know the first Pentecostal believer in Ottumwa was my father, F. W. Darner, who learned of it through his brother-in-law and sister, Brother and Sister G. W. Scott of Des Moines, and attended meetings there, and I believe in Topeka, Kansas."

"Although some prayer meetings had been held, the first public meetings began in the summer of 1911 in charge of Brother and Sister Frank R. Anderson and his helpers, Brother and Sister Joe Roselli and Ruth King, whom my father brought to Ottumwa following the camp meeting held that year at Mercer, Mo. It was for this meeting that the building known by many of the older saints as "The Old Tabernacle" was erected. This was in South Ottumwa on lots at that time belonging to my father, and near our home. Poles were brought from the farm, and a frame building erected 48 by 64 feet, roofed with shiplap and tar paper, the sides at first being left open. When cold weather came it was sided up with shiplap. (The next summer the crowds were so great that the siding was taken off again.) Gasoline torches were used

for lights at first, but later on electric lights were installed. The seats were boards nailed to planks set on the ground."

"The meetings were not advertised except by word of mouth, but the crowds soon began to come. As the new doctrine and strange actions were heralded abroad people came from every part of the city. There were many misunderstandings and persecutions in those days, but the Spirit of God drew many to yield to Him. Brother and Sister Opperman came after the meeting was well started and helped a while, then went to prepare for the Des Moines Bible school, where I later received my baptism in the Holy Spirit."

"It was during Brother Anderson's meeting that Sister Lottie Peters was saved, healed and baptized in the Holy Spirit. Sister Peters began preaching in 1912. She was much used of the Lord, both in Ottumwa and in a number of the smaller towns. She was in charge of the meetings in the tabernacle referred to above when the crowds were so great that the sides of the building were removed to permit those who could not get inside to hear."

Lineville, Iowa

Among those attending the first camp meeting in Mercer, Mo., in 1911 was Mr. and Mrs. G. T. Williams of Lineville, Iowa. While there they met Sister

Agnes Crouch and invited her to Lineville to hold a meeting.

The meeting was held in an upstairs lodge hall on the north side of the square. The band of workers consisted of Sister Crouch and her husband Frank and daughter Mary, Roy Scott and a few other transcient young workers. The first night (Sept. 21) there were less than a dozen out. Brother Williams says of this meeting, "The second night my wife and I went to Sister Crouch's home to seek the Lord and my wife was the first to receive her baptism. This was immediately followed by an outpouring of the Spirit such as was never heard of before in this locality. It swept everything and everybody who came in contact with it just like wild fire. The third night that large hall was filled with people, and the fourth night the large stairway was jammed clear down to the street, and the merchants began to complain for fear the floor would fall in."

"One evening a lady left the meeting with her baby, believing that it was dead. Before long the child was all right, and a doctor said it was caused by the oxygen in the air being all used up." People thronged Sister Crouch's home in the day time to seek God, and sometimes she and her workers would not get a chance to eat dinner until late afternoon. Intermittent revivals occurred for a number of years and at one time it was said that 187 had received the baptism.

Chapter 3.

THE OPPERMAN BIBLE SCHOOLS.

To properly understand and appreciate these unique Bible schools it is best to go back some years for Providential circumstances leading up to them. Daniel C. O. Opperman was born at Goshen, Indiana, on July 13, 1872. Early in the present century he was living in Zion City, Illinois, which was begun a few years before by John Alexander Dowie for a home and headquarters for his newly formed religious movement. Not only was he (Opperman) principal of the schools there but he had been ordained by Mr. Dowie as a deacon, and was somewhat of a preacher.

Early in 1905 Brother Opperman's health failed and he went to San Antonio, Texas, looking for a more suitable climate. While there he wrote these words in his diary: "On April 8, 1905, at about 7:30 P. M., I stepped into Houston Street, near the Post Office, to herald the gospel of the kingdom. God marvelously healed me, and gave me great joy in my ministry in the street. Returned to Zion City April 22, 1905, and finished my term as principal of schools."

Later he says, "In December, 1905, I gave up my school work for good and came to San Antonio to work for the Lord. On March 7, 1906, I went to

Houston to preach." Here he met a company of Apostolic workers and accepted the truth of Pentecost, his wife states. Later he was appointed Director of the Apostolic Faith Movement for the state of Texas.

During these times he conceived the idea of conducting temporary Bible schools in various sections of the country to train new workers and preachers to bear the full gospel message. The first three were called "The School of the Prophets" afterward they were merely called Bible schools. These schools were of short duration, usually lasting four or five weeks, and were carried on entirely by faith in God to direct and provide all needful things. These schools were held in the following cities and in this order:

Houston, Texas	December, 1908
Hattiesburg, Mississippi	September, 1909
Joplin, Missouri	October, 1910
Anniston, Alabama	February, 1911
Des Moines, Iowa	October, 1911
Fort Worth, Texas	February, 1912
Hot Springs, Arkansas	1913
Ottumwa, Iowa	October, 1914

There was no connection between these Bible schools and the people of this district until the time of the school at Joplin, Missouri. At this time John,

Andrew and Mary Crouch of Perry; Brother Goben and wife of Lucas, Iowa, Charles Jaynes and Hazel Keester of Des Moines and Dora McKay, Matilda Swingle and Roy Scott of Mercer, Missouri, were in attendance. Immediately after this school, numbers of southern workers came into Iowa, including Brother Hugh Cadwalder. Some local people went all the way to Anniston, Alabama, for the school there, and no less than 42 attended at least part of the time in Fort Worth, Texas. A detailed account is here given of the Des Moines school which should give a fairly good idea of the rest of these unusual schools.

Brother Opperman was 39 years old at this time. He always wore a short, neatly trimmed beard, and had a wife and two children—Paul about eight, and Ruth who was around three. He himself did little or no preaching, but was an excellent manager. He was a very humble and conscientious man, and was regarded with great respect by all of his followers.

When he came to Des Moines in September, 1911, to prepare for the opening of the school his band of workers consisted of his wife, Henrietta Robertson, Ruth King, and John Crouch. The place selected for the home and headquarters was a real large, old house standing alone on a hill on East Fifth Street. Here many people roomed and all meals were cooked and served. In addition to this home another smaller

house and many scattered rooms were used for sleeping quarters by the hundred or more people attending from outside Des Moines.

Sister Henrietta Robertson was matron of the home, supervising the cooking and serving of meals, and general household activities. She appointed workers each day to cook, serve and wash dishes. A list of daily workers was posted in the kitchen, so that each one could know when their turn was coming. Women with babies or small children were exempt from this service. Boys and men helped as well as the ladies.

Brother Opperman provided the daily supplies, sometimes from unusual and even miraculous sources. Usually the fare was very plain and never excessive. Boiled beef was usually served for dinner in connection with various kinds of soup, which was sometimes well "stretched" to make it go around. The bread was usually the "day old" variety from local bakeries. Coffee was never used, but frequently cocoa appeared at supper time. Chili soup, black-eyed peas and grits were not uncommon. Vegetables were used much, many being given by local people as well as some brought in by those coming from distant places.

The tables were made of long smooth 12 inch boards, and were not covered; and the seats were of similar construction. Tin cups and old style knives

and forks were used. Everything was decidedly plain; there was no attempt for any show or display. The circumstances and setting would not warrant it. When the people were all ready to partake of a meal Brother Opperman would start, and the people join in singing,

"Walking in sunlight all of my journey,
Over the mountains, through the deep vale,
Jesus has said, 'I'll never forsake thee'
Promise divine, that never can fail.
Heavenly sunlight; heavenly sunlight,
Flooding my soul with glory divine,
Hallelujah, I am rejoicing,
Singing His praises, Jesus is mine."

Despite the meager fare the spirit of thanksgiving and praise pervaded the atmosphere.

Brother Opperman frequently announced times of fasting; sometimes for only one meal, sometimes for a whole day. The scriptural practice of fasting was recognized and taught, especially for souls to be saved and for difficult problems in Christian living. These schools were designed not only to teach the Word but train the people in prayer, fasting, self-denial, personal work and practical sanctification, that they might become good soldiers of the Cross.

The hall where the school sessions were held was at

407 East Locust Street, four or five blocks from the home. This was an ordinary vacant store room in the business district, seated and arranged as anyone would have it for a gospel meeting or mission hall. For the school itself he secured the services of Brother and Sister Frank Anderson and Brother and Sister Joseph Roselli, who helped in each of the Opperman schools. The opening date was on October 7 and the school was brought to a close on November 6.

The lessons began with the beginning of the gospel of St. John, and when the school closed only a little more than the entire book had been covered. Brother Opperman himself directed the services, and occasionally Brother Roselli would fluently speak out in tongues, which would be interpreted by Brother Anderson. These messages would have some bearing upon the scripture in question, and would be reverently regarded by the people as the voice of God through the Holy Ghost. At times there would be long periods of prayer; at other times silence would reign as the people waited before God. Once at least there was a confession meeting, in which the saints were urged to confess any grievance or feeling that they might have against a fellow brother or sister.

Sometimes a person would receive a real burden for lost souls and would engage in agonizing prayer. The burden would apparently crush them as they

groaned and wept before God in behalf of a lost and dying world. One day a Swedish brother arose to testify and while upon his feet with upraised hands he seemed to be crucified upon the cross as Jesus was. Such words, expressions and suffering as he miraculously enacted was indeed an impressive scene. If a person in testifying would express any malice, assert self or give any praise to Satan, Brother Opperman would say, "I believe you're out of the spirit, brother" or "You're in the flesh, sister." These words would imply that they should quit and sit down.

The evening scene in the same quarters was decidedly different. Rousing evangelistic meetings were held nightly. In addition to the "saints" enough local people would turn out to fill the hall. Prior to the evening service two street meetings were held; one at E. Fifth and Locust Streets, less than a block away and the other on the west side. These meetings gave ambitious young people a fine opportunity to "learn to do by doing." Frequently down and out sinners were contacted, brought to the hall and converted.

The evening evangelistic services were animated by lively Spirit-filled singing. Brother Opperman would not preach, for there was always someone else present who had more evangelistic ability than he. When the altar call was given workers again would personally persuade hesitating sinners to start now. Not only

did sinners seek the Lord, but hungry believers would tarry for the baptism of the Holy Ghost. These after services would sometimes last quite late as well as being accompanied by considerable noise as the people prayed aloud, or sang, or even shouted.

The building housing the Bible school was only one story in height, but the one adjoining it was at least two. In the former was a skylight, which was directly over the altar. One night as the altar service was in progress some occupants of the other building went out on the roof of the first, broke in the skylight and dashed a bucketful of water on the people below. Despite the shower of broken glass and water the people perservered and some "got through" after this occurred.

Another opportunity for personal practical work was presented in the weekly custom of holding jail meetings each Sunday afternoon in the city jail, after the Saturday night "round up." Sometimes as many as 40 people would be brought in contact with the gospel message, and God alone knows how much good may have been done.

During these times Brother Opperman taught against the use of pork, from a scriptural viewpoint as well as from the health standpoint. This teaching was one of the natural "carry-overs" that often accompany people from their old church as they come

into the Pentecostal experience. This idea was prevalent among the Dowie people, from whence he came. Both he and Agnes Crouch, influential leaders, taught that pork was condemned by scripture, therefore wrong for God's people to eat it. Consequently all devout followers quit eating pork and using lard. Commercial vegetable products known as compound, cottosuet, snowdrift, etc., were used instead, and farmers quit raising hogs. In some places undue stress on these matters greatly hindered revival efforts on new fields.

Occasionally Brother Opperman would conduct a "saints meeting." This was only for the Christians, and would start with the observance of the Lord's Supper, and be followed by feet washing as taught in the 13th of John. For the latter the men and women would be separated into two groups. These occasions were often the time of great blessing as God's people were drawn together in brotherly love and fellowship. Another custom, then prevalent, was the practice of brethren embracing each other upon meeting, and even kissing at times, as shown in the Pauline epistles. A custom commonly practiced was the scriptural teaching of lifting up hands in praising the Lord. Early day leaders had no creed to adhere to other than the Bible itself. It is indeed pathetic how the church has drifted since New Testa-

ment times. Would it not be more pleasing to God and beneficial to the Christians if they followed God's pattern rather than a man-made one of "our church"?

At the close of the school Brother Opperman sent out bands of workers to both new and old fields. At the head of each would be someone experienced and capable of preaching; thus the way opened up for many new recruits to launch out in the school of experience. Some remarkable stories are told of how God provided carfare for some of these bands when all were "broke" and their destination was in some distant place.

Three years later (1914) Brother Opperman held his last short term Bible school. This was in Ottumwa, Iowa, and began on October 12, in an old college building at Third and Washington Streets. The home or headquarters was at 231 W. Fourth Street. This school was smaller than the one in Des Moines, but its duration equalled that of the Des Moines school. During this school Brother Opperman and Brother Anderson began to reverse their teaching concerning pork. The distinction between law and grace, and between Jews and Gentiles was becoming clear, and most of the people saw the light, but Brother Boatwright contended for the former position. This was the beginning of law tendencies in the ministry of Brother Boatwright.

Not long after this Brother Opperman went to Eureka Springs, Arkansas, and opened a combined Bible and literary school. He remained here for five years and published a paper, "The Blessed Hope" in connection with the school. In the fall of 1923 the Oppermans went to California, and nearly three years later he was tragically killed. Sister Opperman gives the following account of his death.

"He left Fresno in July, 1926, to take over the work in Baldwin Park, near Los Angeles, leaving myself and children in Fresno until he got things ready for us there. He preached his first sermon there the morning of the day he met his death. The saints said he preached a most wonderful message that morning, and that they were all greatly blessed. He was invited home to dinner with Brother and Sister Hoag. They lived on a small ranch near Baldwin Park." That evening they started for church with Brother Hoag's daughter-in-law driving the car. There were seven in the car besides Brother Opperman. "They were driving parallel with a railroad track. At one place they had to make a sharp turn to the right and cross the track." As they made the fatal turn a speeding train was coming unnoticed from the rear. Upon seeing the danger one of the party said, "Stop." Another in the back seat said, "Go ahead, you can make it." Seven of the eight people were killed including

Brother Opperman. His wife states, "Mr. Opperman was not disfigured in face and looked as natural as life. His Bible was right beside him and not a leaf torn nor a spot of blood on it." Why such events should come to righteous people is difficult to understand, but God knows best, and sometime we'll understand it better. Brother Opperman was a pioneer in the true sense, and laid a good foundation for what we enjoy today.

Chapter 4.

EARLY CAMP MEETINGS.

The holding of camp meetings is an American idea of Evangelical Christians begun early in the 19th century by the historic circuit riders. The early congregations met under the trees while the preacher mounted a stump from which to herald God's message. Forty years ago we used tents, equipped with platform and plank seats, but the object was the same. God was worthy of worship, sinners needed to be saved and the saints needed the acquaintance and fellowship of each other.

The first camp meeting of the Pentecostal people for Iowa and North Missouri was held at Mercer, Mo., in August, 1911. The tent was erected on the Dr. D. W. Carlisle farm about four miles west of town, and Brother Opperman was in charge. The ministers present were Frank Anderson, Joe Roselli, Hugh Cadwalder, Agnes Crouch, and L. C. Hall of Chicago. The meeting was marked by a continuous outpouring of the Holy Ghost. Brother Roy Scott, then young in the way, says of this meeting, "At one time the people were so happy and shouted and sang with so much enthusiasm that people for miles around thought that Jesus had come and the rapture had taken place. Some arose from their beds during the

night and came to the tabernacle to see what had happened."

Instead of a few coming from many places there were many from only a few places. Many went from far-away Perry, and what was lacking in out-of-town numbers was made up locally, so that there was no lack for crowds. People then were expecting the soon coming of the Lord and no one present had any idea that this meeting was the beginning of a series of annual camp meetings that would continue for over 35 years.

The second camp meeting was held at Princeton, Mo., from Sept. 6 to 16, 1912. The camp ground was a short distance from town in the edge of a timbered tract. The big tent and many new and nearly new 10 by 12 tents lined up in rows made quite a sight. The tents were rented from the Des Moines Tent & Awning Co., and re-rented to the people at a reasonable price.

Brother Opperman was again in charge, and like the Bible school, he trusted God to provide the means for meeting all expenses, including food to feed the big crowds daily. The feeding plan was the same as described for the Bible schools, and everybody was welcome to eat; all shared alike. However, those who could, were expected to contribute to the general

PREACHERS AND WORKERS AT FIRST CAMP MEETING.
MERCER, MISSOURI, AUGUST, 1911.

fund. All through the early camps no charge was ever made for meals.

The meeting was a great success, but not without opposition and disturbance. One night a woman was rebuked for some reason or other; this angered a small group of people who threatened violence, which did not materialize. However, as a precautionary measure, special guards were on duty each night thereafter. Despite the vigilence of the guards a few nights later the ropes were cut simultaneously on one end of the tent permitting the whole end to fall in on top of the seats.

The third annual camp meeting was held several miles west of Lineville, Iowa, where the Hawkins bridge crosses Grand river. It proved to be a big job hauling all the equipment and people overland to the camp site, and resulted in a decision to never have another camp so far from town and railroad facilities. There were a few automobiles among the saints then and some people who came by train on the Burlington were carried across from Pleasanton, a distance twice as far as from Lineville.

This meeting was in charge of Brother Opperman and his assistants, and Brother L. C. Hall was the main speaker. Immense crowds attended; the power of God was manifested in an unusual way and many

were slain under the power at the altar services. Being out in the open and away from any town the people seemed to take unusual freedom to pray, sing or shout. The song "Look to the Lamb of God" was new to the people at this time and its inspiring strains floated out over the country side in a wonderful way.

In 1916 Brother Boatwright had an unusual experience in connection with the death and funeral of an old saint at Woodland, Iowa. Inside the pillow on which she had died two feather crowns were found, of which Brother Boatwright says, "I had them in my hands—they were most perfect; greater than any work of art. There were two of them, about three inches in diameter." Brother Goben also had a similar experience at a funeral at Princeton, Missouri, and this one was seen by Bro. Scott.

Nothing could be more supernatural than for a person to speak and be understood in a language they never knew; yet that is just what occurred on the day of Pentecost. The promise and privilege of Pentecost is for the entire Church Age, and people today are speaking in other languages as they did in Bible times despite the fact that many professors of religion are discrediting it in all possible ways. The following case is only one of many where definite proof is established of the reality of the unknown tongue—un-

known to most people, but not always; and never to God.

We quote Brother Scott regarding Sister Lottie Peters being understood in a supernatural way in Ottumwa in 1912. "We were holding a tent meeting in Ottumwa in July, 1912, and at the conclusion of the song service she remained on the platform and during the testimony service she closed her eyes and sang a song in another language. In the audience was the editor of the Daily Courier, Ottumwa's daily newspaper. Beside him was his friend, an Assyrian Jew, who wrote on his card and handed it to the editor saying that the song was clearly understood by him, and sung in his native language, and that she was singing about the Holy City." The next day, after a futile attempt to prove that Sister Peters knew this language the paper appeared giving an extended account of the meetings, using more than a whole column on the front page.

Up to 1914 there had been no national organization of the Pentecostal people. Brother Opperman had a large following, in some sections, from Texas to Des Moines. Perry and Woodward were the extreme northern frontier of the Opperman movement, but all the Pentecostal people of this area were not in unity with Brother Opperman. For some reason Sister Ladd of Des Moines never cooperated with him when he first came to Des Moines, nor at any time afterward.

Chapter 5.

DAVIS CITY AS A PENTECOSTAL CENTER.

During the summer of 1913 the Hastie boys (Arthur, Earl and Eugene) were holding a tent meeting in the park at Decatur, Iowa. Earl had with him, and was using a Ford automobile. (He was probably the first Pentecostal worker in Iowa to use a car.) One day he and his wife were "exploring" the country and doing some gospel work. Upon their return at night they reported having found a fine place for a camp meeting. Little did they realize then that the Davis City park would soon became a famous camp ground well known throughout the Middle West.

The following winter Brother Hardy Mitchell and Brother Walter Batterton conducted the original revival there. The meetings were held in the old brick Union church, which was built many years before by a man named Clark. This meeting was very successful; many were swept into the kingdom and a goodly number baptized in the Holy Ghost. One of the converts was Harry Cartwright, who before had been a notorious drunkard. The transformation that came to this soul was marvelous indeed. He soon became an ardent Christian worker, whose life was exemplary and his sincerity never questioned. He worked among his old "cronies" with wisdom and hu-

mility. Although unable to read at first the Holy Spirit soon taught him to read the Bible. The Pentecostal work at this time never had a better advertisement than Harry Cartwright.

Six of the first twelve annual camp meetings were held here. When the District Council of the Assemblies of God was created for this district it was done in the old park at Davis City. The first district midwinter convention was held here, and for a long time Davis City was the most prominent place on the Pentecostal map. All the "big" preachers seemed to come to this favored town.

The park joined the town on the north, with the scenic Grand river flowing between the two. Stately forest trees of immense size were properly spaced over the grounds. The man-made improvements included cement sidewalks, electric lights, toilets, a pavillion and a well. As the river was on the west so the public highway was on the east. Within sight was the Burlington railroad bridge, the old mill and the mill dam. It was an ideal location for a camp meeting.

The first camp meeting here began on July 31, 1914, and was in charge of Brother Opperman as usual. Brother T. K. Leonard of Findlay, Ohio, was the chief speaker. As was customary in those times all who attended a Bible school or camp meeting

BAPTIZING SCENE AT DAVIS CITY CAMP MEETING
AUGUST, 1915

brought their own bedding and toilet articles. Practically everybody came on the train, consequently there was much baggage for transportation too. On the station platform as the folks were leaving this camp 40 trunks were counted at one time on trucks awaiting the arrival of the train. A fine open air meeting was held by departing brethren on the station platform one day while waiting for the coming of the train.

The next year was the notably wet and cool year, when farmers experienced so much trouble in haying and harvesting. For a time it either rained or threatened to every night about meeting time. When camp meeting time came (July 30) the rainy spell was still going. The rains were so frequent and the ground so wet that the first five days the meetings were held in the pavillion or the church. Because of weather conditions and reduced attendance at the beginning the time was extended several days for closing.

During all the early camp meetings, and especially at Davis City, audible praying could be heard in adjoining fields or woods for several hours before time for the evening service. This custom and devotion contributed much to the success of the evangelistic efforts. It was as Brother Wm. Selby used to say, "Prayer is to the preacher what grease is to the

wagon." Brother George Shepherd's voice especially will be remembered by many of the "old timers."

Sometimes people object to long meetings, but a meeting was once held in Davis City that was somewhat of a record. In April, 1915, Brother John McConnell was holding a meeting in Davis City. On the 11th they had an all-day meeting with the Lord's supper and baptizing in the afternoon. In fact it was nearly an all night meeting too. The evening portion began at 6 o'clock when Brother Atherton started off with a healing service. This was immediately followed by Brother McConnell, who in his unique way, kept everyone interested until one o'clock in the morning. The blessing of the Lord was upon both Brother McConnell and the people. After this late conclusion many of the people returned to their distant homes with horses. Seven hours of steady service, without even an intermission, is somewhat akin to Paul's service at Troas.

A very strange thing occurred in Mercer county, Missouri, that was a mystery to everybody. Mr. Morg Donaldson, of the Pentecostal faith, lost his wife and baby. There was, perhaps, nothing unusual about this, but the following item from the Princeton Post explains the circumstances in question. "The home of Morg Donaldson, just north of Alvord, is the scene of much excitement as the result of an unusual hap-

pening reported there last Friday night. Some weeks ago Mr. Donaldson's wife and little baby died. While seated in his house Friday night he says she appeared before him. Then he saw a hand on the ceiling and it left a picture there of the lady and child as they appeared in their burial casket. His father and mother, who live with him, were in the room and state that they too saw the hand. The drawing still appears on the ceiling, and hundreds of people have been going there since to see it. The picture is traced in white and is easily seen. Mr. Donaldson, who is a very religious man, says it appears to him as a sign to the unbeliever. To visitors it is quite mystifying. A Post reporter visited the Donaldson home Monday. He was shown the picture and Mr. Donaldson and members of his family told of how it came there. Cars were coming from all directions and people crowded the house and yard discussing the matter." Many explanations were offered regarding this strange picture, and in time it disappeared. Some believed it to be a product of spiritualism.

Brother Goben and Brother Boatwright grew up together in the Pentecostal work, and at one time were together in the same meeting at Lamar, Mo., (1913). But as time went on difference of opinion developed between them. Brother Boatwright began to teach quite a bit of Old Testament teaching, including re-

jection of pork, the keeping of Saturday and the annual observance of the Passover. Brother Goben openly opposed these views, believing that they had no part in the Church Age and dispensation of Grace.

At one time Brother Boatwright went to Louisiana intending to start a colony where his followers would keep Saturday and refrain from pork, but this was a dismal failure. Brother Boatwright was an able speaker and generally well liked and a few people adhered to his teaching. When the people saw dispensational truths it only strengthened Brother Goben's position and discredited Brother Boatwright's stand.

For several years Brother Boatwright was one of the presbyters, but disagreement over these matters finally led him to resign at the camp meeting in Mercer, Mo., in 1919. Sometime later he acknowledged his mistake and desired to be re-instated, which was done. But his return move was not entirely satisfactory to either side, and later on he withdrew for good. Many years later he became affiliated with the Church of God. He has now been preaching for over 35 years. He has two children who are noted preachers—Mrs. Adele Carmichael, famous Council preacher and David Boatwright, Jr., a leader in the Church of God movement.

Chapter 6.

THE FORMATION OF THE COUNCIL

Between 1906 and 1914 various groups of Pentecostal people were coming into existence in scattered parts of the United States. While they were in accord about the baptism of the Holy Ghost and speaking in tongues, and all the fundamentals generally, yet there were differences about some minor matters. At first these differences were practically unnoticed, but as time went on and literature distributed these matters demanded consideration.

One of the differences was in regard to pork and pork products. As has already been mentioned Brother Opperman and his followers placed a ban on the swine; they were unclean and condemned in the book of Leviticus. In other sections of the country no issue was ever made of this matter, and when the two views met there was a tendency to eye each other with some degree of suspicion.

In some localities the use of coffee was frowned upon. If someone who had felt condemned for using it and had quit, was offered this beverage they might say, "No, I'm saved." It seems that in all sections the use of tobacco in any form was opposed from the start. There was also some differences re-

garding divorce and remarriage. Nowhere was it sanctioned, but in some sections there was more leniency than in others. What is true of these matters is also true of some other things as well.

But perhaps the greatest barrier to unity at that time was the controversy over sanctification. Many of these newly formed Pentecostal circles had previously been of the Holiness type, who invariably taught that sanctification was a second definite, instantaneous work of grace. When these people received the Holy Ghost baptism they had had the third blessing, so they said. In other parts, where the work was not of Holiness origin, they knew nothing of this idea, yet they too had received the same Pentecostal experience. Neither group could quite understand the other.

During these controversial times God raised up a man by the name of Wm. Durham in Chicago. The burden of his message was what he called the "The Finished Work of Calvary." He published a paper by that name in which he vigorously opposed as unscriptural the Holiness viewpoint. For several years the issue swept the Pentecostal ranks. His teaching was gradually gaining ground and in due time practically all the movement was brought into unity on this matter. This should not be considered as a compromise nor a "letting down." The present teaching

favors sanctification or holiness, but not as a second definite work of grace. Brother Opperman never taught the second work idea in this district, but maintained a rather neutral position. When the District Council was formed this teaching of a second work of grace was not a part of their creedal statement, neither has it been since.

Not only was there differences in some points of faith but there was also an amusing variety of names by which these people were known. Some of them were Apostolic Faith, Finished Work, Church of God, Church of God in Christ, Full Gospel, Pentecostal, Latter Rain, Fire Baptized and others. From the earliest times the devil's name for these godly people has been "Holy Rollers." Just why and when this started is a mystery, but the "old boy" uses it to good advantage with shallow thinking people.

The Pentecostal papers published at this time and widely read were:

The Latter Rain Evangel ..... Chicago, Ill.
The Midnight Cry ..... New York, N. Y.
The Bridegroom Messenger ..... Atlanta, Ga.
The Apostolic Faith ..... Portland, Ore.
Word and Witness ..... Malvern, Ark.
Word and Work ..... Framingham, Mass.
Grace and Glory ..... Kansas City, Mo.

The Finished Work of Calvary ....
..... Chicago, Ill.

Amid these conflicting views the leading brethren from all sections believed it would be the will of God for all to meet together for a better understanding of of each other, and, if possible, unite in one unified national body with one common name. Accordingly a call was made for all concerned and interested to meet in Hot Springs, Ark., on April 2, 1914. Representatives came from 20 states. On motion it was adopted that the Council should be governed by Parlimentary usage, under the guidance of the Holy Spirit and according to the Word of God. The meeting, although not attaining perfect unity, was a decided success, and the foundation was laid for much future good.

After considerable discussion about a national name to be known by, the name "Assemblies of God" was officially adopted. At this time the General Council was formed, being national in scope. Each state or district was to be organized in due time and were to be known as District Councils. E. N. Bell of Malvern, Ark., was chosen as the first Chairman of the General Council and J. R. Flower, Secretary. In addition to these men, the following were chosen to constitute a General Presbytery.

T. K. Leonard ..... Findlay, Ohio

H. A. Goss ..... Hot Springs, Ark.
J. W. Welch ..... Baxter Springs, Kan.
M. M. Pinson ..... Phoenix, Arizona
C. B. Fockler ..... Milwaukee, Wis.
D. C. Opperman ..... Houston, Texas
Jno. C. Sinclair ..... Chicago, Ill.
A. P. Collins ..... Ft. Worth, Texas
R. L. Erickson ..... Chicago, Ill.
D. W. Kerr ..... Cleveland, Ohio

Those attending this historic meeting from Iowa and North Missouri were: Mr. and Mrs. John Goben of Lucas, Iowa; Mr. and Mrs. George Shepherd of Mercer, Mo.; Mr. and Mrs. Arthur Hastie of Perry, Iowa; and A. F. Crouch of Perry, Iowa.

The following August the fourth annual camp meeting was held at Davis City. Again Brother Opperman was in charge, now being one of the General Presbyters and exponent of the newly formed body. With Brother Opperman at the helm there was no difficulty in organizing a local District Council at this time. The territory of the new district embraced all of Iowa and that portion of Missouri lying north of the Missouri river, and was officially recognized as the "Iowa and North Missouri District." Brother John Goben was chosen as Chairman and all officers were elected for a term of one year. The first district officers were as follows:

Chairman	John Goben
Secretary	Joseph Darner
Treasurer	Frank Anderson
Presbyter	David Boatwright
Presbyter	John Crouch
Presbyter	Hugh Cadwalder

From Section 1 of Article III of the constitution adopted we read: "Its purpose is to promulgate the Gospel of Jesus Christ by all Scriptural means, both at home and abroad; to promote Christian fellowship among its members; to establish assemblies for divine worship and to develop them in general unity along the lines of our distinctive testimony."

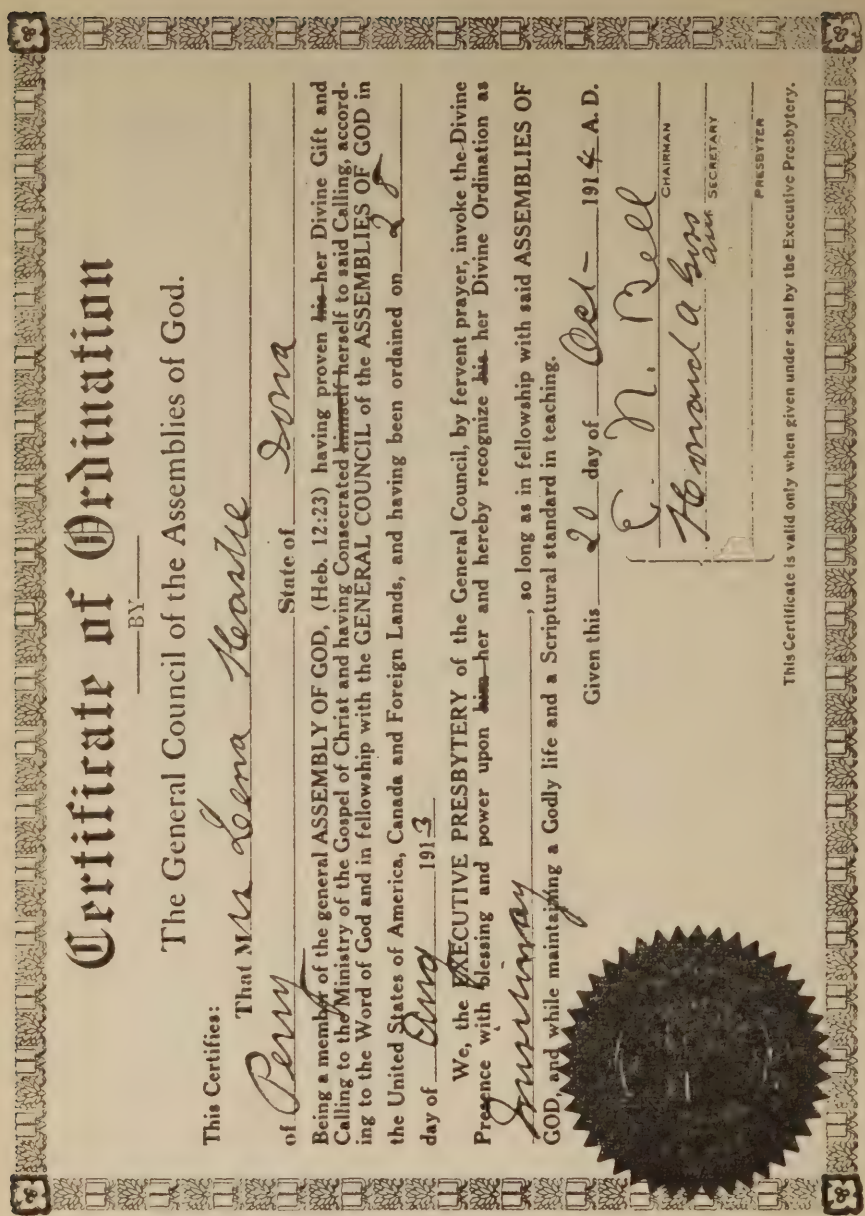
In Article V concerning a statement of Fundamental Truths it is stated: "The Bible is our all-sufficient rule for faith and practice." But to make themselves clear regarding fundamental matters a list of 16 points were officially adopted as a platform upon which they stood. These briefly stated were: The Scriptures Inspired; The One True God; Man, His Fall and Redemption; The Salvation of Man; Baptism in Water; The Lord's Supper; Promise of the Father; The Evidence of the Baptism of the Holy Ghost; Entire Sanctification; The Church; The Ministry and Evangelism; Divine Healing; The Blessed Hope; The Millennial Reign of Jesus; The Lake of Fire and New Heavens and New Earth.

At this time there had been seven years of growth and expansion, and the following churches were already in existence before the District Council was formed. In Iowa—Des Moines, Lucas, Perry, Leon, Ottumwa, Davis City, Grand River, Creston, Pleasanton, Lineville, Shenandoah, Garden Grove, Woodland, Clio, Centerville, Columbus City, Muscatine, Kellerton and Sioux City. In Missouri—Trenton, Princeton, Mercer, Modena and Cainsville. Some of these early churches were allowed to run down and cease to meet, but some of these were later re-organized and brought to a good condition. A few of the number never did come into the Council fellowship.

The pre-Council ministers of the district were:

John Goben
J. R. Buckley
Roy Scott
Agnes Crouch
Peter Cale
Hugh Cadwalder
Walter Howell
Andrew Crouch
Joseph Barnett
John Crouch
L. J. Pease
Chas. Jaynes
Eugene N. Hastie
David Boatwright
Jesse Baker
J. A. Derry
Walter Batterton

Unfortunately during these early times most of the ministers were inexperienced and not capable of holding meetings too long in one place. One who



Certificate of Ordination

BY

The General Council of the Assemblies of God.

This Certifies:

That Mrs Lena Hearne

of Perry State of Iowa

Being a member of the general ASSEMBLY OF GOD, (Heb. 12:23) having proven ~~his~~ her Divine Gift and Calling to the Ministry of the Gospel of Christ and having Consecrated ~~himself~~ herself to said Calling, according to the Word of God and in fellowship with the GENERAL COUNCIL of the ASSEMBLIES OF GOD in the United States of America, Canada and Foreign Lands, and having been ordained on 28 day of Aug 1913

We, the EXECUTIVE PRESBYTERY of the General Council, by fervent prayer, invoke the Divine Presence with blessing and power upon ~~him~~ her and hereby recognize ~~his~~ her Divine Ordination as Surrurary, so long as in fellowship with said ASSEMBLIES OF GOD, and while maintaining a Godly life and a Scriptural standard in teaching.

Given this 21 day of Oct 1914 A. D.

E. N. Bell CHAIRMAN

Howard A. Guy SECRETARY

PRESBYTER

This Certificate is valid only when given under seal by the Executive Presbytery.

FIRST FORM OF GENERAL COUNCIL CREDENTIAL

later became a very capable and prominent minister said that when he began to preach he had only 14 sermons; when these were used he would look for another place. As a result of this type of ministry very few cared to pastor a new church but nearly everyone wanted to launch out in evangelistic efforts in new fields. Consequently all too often a good work would be started, and then left alone, or at the best in charge of a novice.

In view of these facts it is no wonder that some fanaticism developed in places. New converts, although soundly converted, and even baptized in the Holy Ghost, like to do something to pass on to others what they themselves have received. But unless their energy is directed in the right way (which is a scriptural way) it can go to surprising extremes. A person's talent and spiritual gifts, like an automobile or violin, can be greatly misused instead of being a blessing. Comparatively speaking there was but little of this sort of trouble. Most preachers, opposed to form and deadness, thought it was better to have a little wild fire than no fire at all.

There were a few people who felt that the Council regime deprived them of their freedom and liberty, and began to oppose any man-made regulations. The brethren tried to show them that their freedom to do what was right and proper was the same as before

JOHN GOBEN

First District Chairman

and that the Council rule was merely for their good. The sentiment of a few of these independent spirits is well expressed in the words sometimes heard, "Bless God, the Holy Ghost is my teacher. I don't need any man to tell me." A striking example of this sort of thing occurred at Grand River many years ago when someone deliberately burned up the Church book, containing roster, minutes, records, etc.

At the Mercer, Mo., camp meeting in 1919, $400 was raised to buy a camp meeting tent to replace the old one that had been used for three years. The second tent was 70 by 90 feet and nearly as good as new. Between the morning and evening services the old tent was taken down and the new one erected, and all was ready for the evening meeting.

From the minutes of this meeting it is now interesting to note the small amount of money handled by the treasurer for the fiscal year ending at that time. For the entire year the amount was only $203.55 and the expenditures were $146.94. On the last Sunday a missionary offering was taken amounting to $77. Lucas, Iowa, was chosen as headquarters for the district; due to the fact that this was the home town of Brother Goben, District Chairman.

Chapter 7.

EARLY CUSTOMS AND METHODS.

We frequently hear it said, "Times have changed." This is true to a marked degree. We have changed from horses to automobiles; from a scant education to a high school training; from millet and wild hay to alfalfa and sweet clover, and a host of others. Truly we are living in the midst of a changing world.

Changes too have come to the Pentecostal ministry. In the early days a preacher would find an opening for a meeting in a school house, a store building, sometimes a tent, an old church or even one or two large rooms in a private home. He then would gather about him a few workers, perhaps three or four. Both he and his workers might be either single or married. During the earlier times possibly none of them could play an organ or piano. If so they would sing without music, at least until someone was saved who could.

In the town or city where the meeting was to be held a modest house at low cost would be rented. Beds and stove might be rented from a second hand store or borrowed from friends. They usually had their own bedding and small kitchen utensils. Boxes and trunks were often used for table and chairs. At one place in Decatur county workers moved into an old

house that was being used for grain and corn fodder. Some plastering had to be done and it was necessary to have a stove in each of the three rooms to combat the winter weather.

Within the modest home the occupants were happy to have the privilege of preaching the gospel to poor lost sinners. Much prayer ascended to God for souls and success. Amid privations and a frowning world they went forth to preach God's message. Many people ignored them, others vigorously opposed, while others came to the meeting out of curiousity. The latter class is where the hope of the evangelist lay. When the people saw the spirit of brotherly love and compassion; when they heard the joyous and lively singing and the gospel message they were strangely moved and found themselves becoming hungry for the same thing. Sometimes in a short time, and sometimes not until after weeks of prevailing prayer and perseverance, a real revival would break out.

The new converts were taught to begin testifying as soon as they were saved, and to do so at every opportunity. In most cases all new converts were immediately admitted to the choir where they would nightly sing and do all they could to reach others. Gospel tracts were widely used. Small children of parents attending the meetings would often be temporarily put to bed on the floor and covered over

with overcoats or blankets. The uplifting of hands in praising the Lord was common. Sometimes one or more persons would dance in the Spirit, but never would men and women join in so doing. Cases were known of people playing beautifully on a piano who had no natural musical ability. Sometimes a number of people would sing or hum a heavenly anthem. When God could have His way He would move upon the hearts, and bodies too, of the people as the breeze in the tree tops. Some of the most wonderful meetings of all was when all was quiet. Holy awe rested upon the people and His divine presence could be clearly felt. At times someone would burst out in holy laughter; at other times it might be weeping. To those who had had a definite experience of regeneration, had received the baptism and been blessed of God in such a real way as many were it is plain to see that some nominal christian or modernistic preacher could not talk them out of the Pentecostal way.

With some workers there was a general aversion to anything resembling the nominal churches. Formality, read sermons, memorized prayers, classical singing and the use of "big" words were generally detested. The preachers were never called "Reverend." Everybody was brother and sister so and so. D. D. was invariably interpreted to mean "Dumb Dogs," (See Isaiah 56:10). Occasionally a prominent preacher would

be given the title of Elder. The Christians were commonly called saints. This probably helped to antagonize the worldly people who regarded saints as some one well nigh perfect and close to the realm of angels. Yet the New Testament calls just common christians, saints. A few young and unwise preachers, who lacked something better to say, would rail on the churches, which only widened the gap between the two. Sometimes zeal far out-weighed knowledge and wisdom.

Divine unction was the objective of alert preachers, who felt their own unworthiness, and knew of God's willingness to supernaturally help. Some early day preachers were mere boys who had nothing to boast of in a natural way, but God blessed them in spite of their ignorance, not because of it. It is said that during the early days at Princeton, Mo., when a prospective pastor was being considered that some of the brethren would invite him to the woods to pray with them. If he prayed with freedom and power he was accepted, but if not it was all off.

The work went along for years before anyone would consider it right to take an offering of the people for their support and services. People who had means freely used it rather than yield to any open effort to get money. The idea was a policy of exercising faith in God to supply all needs without lean-

ing upon the arm of flesh. Sometimes a free-will offering box was exhibited at a convenient place with widely varying results. This policy was mostly in vogue on new fields, but after a new church was begun the people were usually taught to pay tithes. The principle itself was generally clear, but considerable difference of opinion existed on its application to modern complicated life. Moreover the preachers themselves were not always agreed on its relation to the law and the New Testament standard.

There were times and places where the minister on a new field failed to teach the people to give, and gave them no opportunity to do so. Consequently he would work at manual labor in the day time and preach at night. When a revival would break out and people were moved toward God, voluntary offerings of food, money and even clothing would be given in generous proportions. After a revival began there was no trouble about support, but should it be necessary for the workers to prevail in prayer and persevere for weeks with no visible results, that was a real trial. The devil would tempt them to give up, or even cause them to question their call of God to the ministry. There were times when the only food at hand was flour, which when boiled in water made up a meal. Many times suet was used for lard. Shortages in one way or another were common. At

one place (this was outside this district) the workers for a time lived on wheat picked up off the ground at an elevator, yet in due time they were rewarded by a most wonderful revival.

Many were the accusations of the worldly throng. Men who yielded themselves to Satan were apt to say almost anything. One man said of one of our most faithful and zealous ministers, "I think they are more interested in making souls than in saving them." "So and so is losing their mind" was maliciously said of many people when they began to seek God in a full gospel meeting. When people would fall under the power of God as they sought the Lord at the altar services, someone would likely say that the preacher hypnotized them. Others said that some kind of powder was released that caused people to faint and fall over. Still others said that such results were caused by hidden electric wiring. Converts were at first ostracized by their former friends, but in due time, if they were faithful, the contempt would turn to respect.

Sometimes people would say that the Pentecostal meetings only attracted the "scum" of society. This was partially true for many times hardened sinners were completely transformed to new standards of living. Habitual drunkards, veteran gamblers and even immoral women and infidels were moved to God

by a strange irresistible power. But "scum" was not all that was drawn into the Pentecostal camp. "Cream" too was likewise drawn to the Man of Calvary. Yes, some of the best people from many denominational churches were prompt to see the light and consecrate themselves for all that God had for them. Someone has said that both scum and cream are always on top. The Spirit of God is a wonderful equalizer, and where the Holy Ghost has His way nationality, race, age and social position are blended into one royal family of God.

The judgment of God frequently fell upon some who went too far in opposing the work of God. A certain rural school teacher was attending a tent meeting for no good purpose. She insisted upon disturbing the meeting. The preacher spoke of order from the platform, but to no avail as far as she was concerned. Later he went to her personally about her conduct, but she steadfastly refused to heed his words. About six weeks later, when the evangelist was in another place, he heard of her tragic death. She has returned from her school to her boarding place and was starting a fire in the kitchen stove. The oil can exploded resulting in a fire which caused her death. A Missouri man so ridiculed a Pentecostal meeting that he called it a show. In derision he planned to take a hayrack load of his friends to see the show, but

when the set day arrived his friends attended his funeral instead of the show.

During the pioneer days water baptism was always administered out in the open; either in a river or lake. To do so in a baptistry wouldn't even be thought of. God's blessing was often displayed upon those being baptized, and in some cases individuals received the baptism of the Holy Ghost as they emerged from the water.

Street meetings were common, not only in cities, but sometimes in the smaller towns too. Much good was directly due to such services. For those who participated in their home town it was like a position on the "front line trenches" in the Salvation army of the Lord. One brother in speaking of his first street meeting said, "I trembled all over until I stepped out and began speaking; then the fear all left me and I was bold to speak His Word."

One of the cardinal teaching of the early Pentecostal days was the second coming of Christ. It was far more real to the people then than now. Many times people receiving the baptism and speaking in other tongues would say, when interpretated, "Jesus is coming soon." The Bible prophecies concerning this matter were brand new to most of the people and made a profound impression upon them. The

tract, "The Missing Ones" was widely read and it seemed that this glorious yet awful event was "just around the corner." In 1911 some people, and especially one influential person, believed that the rapture would be in 1912. Much speculative talk was advanced in support of this idea, but of course the time element was wrong.

Then as now, movies, card parties, drinking and dancing were vigorously opposed. Circuses, fairs, carnivals, tobacco, parties, secular fiction, games of chance, lodges, jewelry, face powder, bobbed hair and Sunday newspapers all came in for various degrees of condemnation from Pentecostal pulpits. Consistency was highly important for a people so blest of God. Failure here went a long ways toward counteracting the good influence of a high standard.

Chapter 8.

THE ETTER MEETINGS IN IOWA

Many years ago a consecrated lady preacher by the name of Mrs. M. B. Woodworth was being wonderfully used of God in preaching the gospel. For many years she toured the United States from coast to coast working for and with the Church of God. In the state of Iowa she had held meetings in Merimac, Carroll, Lettsville, Glidden, Dedham, Anthon, North Liberty, Iowa City, Arthur, Columbus Junction and Muscatine as well as at Hannibal in Missouri.

Her first husband having died she was married to S. P. Etter on January 1, 1902, and since then has been widely known as Sister Etter. In her meeting at Indianapolis, Ind., before the Holy Ghost fell in Los Angeles in 1906, people began speaking in other tongues. In 1912 she held an outstanding meeting in Dallas, Texas. It was at this time that the Pentecostal people of Iowa first knew of her. The following winter she published a large book telling of the working of God in her meetings. This book was in great demand and was widely read by people here. From this time on she worked entirely with the full gospel people.

During the summer of 1916 Brother Hugh Cadwalder, who was then pastoring a flourishing work at

Sidney, Iowa, invited her to his town for a meeting. At this time Sister Etter was 72 years of age. The Sidney Argus carried the following news item regarding the meetings: "We are now having the big camp meeting of southwestern Iowa, which began Saturday and is drawing its crowds of interested listeners nightly. The meetings are being held in the park and there are about 60 tents arranged in much the same order as chautauqua tents, many of which are occupied by people from outside of town, some of them coming from places hundreds of miles away."

A Holiness preacher came, who for years had desired to see Sister Etter. After being in the tent only a short time he heard messages in tongues and interpretation, and realized at once that he was in one of those tongue meetings. He said, "You could not have gotten me within one hundred miles of them had I known it. Now I am one of them. Oh, I am so glad that this happened. I am no more prejudiced against this movement, but am open for all that God has for me."

A reporter for the Omaha Daily News says, "Wonderful things are going on here at the camp meeting in Sidney, Iowa. I see God is working here as I never saw Him do before. She (Sister Etter) is as much ahead of Billy Sunday as he is ahead of the average preacher." A show that was billed to have a per-

formance for some time had to quit. After the second night the show people came to the tent to see what was drawing the people away from the show. When they saw the crowds they decided to close up as they could not do anything while the meeting was going on.

The altar, 70 feet long, was filled every night. Many were saved, healed and baptized with the Holy Ghost. Many fell under the power, some of which had remarkable visions of coming earthly judgments. At one time a 12-year-old boy leaped to the platform and began to preach with such earnestness, eloquence and power that the great congregation was melted to tears and fell upon their knees.

Brother Hugh Cadwalder has the following to say of this meeting, "I want to thank God for the blessed meetings, and the wonderful manifestation of God which have I seen with my own eyes. I can also say that I have never seen a meeting where there was such liberty of Spirit, and yet such wisdom in controlling it."

Four years later she went to Sioux City to hold a meeting for Pastor Herbert Thomas, who says, "When we sent Sister Woodworth-Etter an invitation to hold meetings for us we had only eight dollars in the treasury toward the expense of the meeting. Our

assembly was small and composed of working people, but all were willing and Sister Etter came without any financial guarantee. A Jewish gentleman gave us the use of fine grounds in a good location, free. The brethren had a mind to work, and in spite of various hindrances the preparations were soon completed. Two large tents were erected, but we did not have seats for all, so that many stood up from two to three hours to listen to the preaching, and hear the testimonies. There were between two thousand and three thousand out to meeting; and on Sunday, it was said, there were over four thousand there at a time."

The meetings were conducted at George St. and Military Road, and began on August 9, 1920. The meetings continued unabated in interest and attendance until the close on September 13, when many people begged that they might last a few days longer. On the closing night 360 were anointed and prayed for for healing.

Not far away, at Winnebago, Nebr., was an Indian reservation, and some of the Indians attended the meetings and became very interested. So anxious were they for Sister Etter to come to them for a meeting that 93 of them signed the following invitation urging her to come: "We, the undersigned Indians of the Winnebago tribe are firm believers in your ability as a divine healer and as we believe you can do much

good for other members of our tribe, and other citizens of this community; we earnestly request that you spend a few days in Winnebago. It is impossible for some of our people to get to Sioux City for various reasons, and these are the ones most badly in need of your assistance. We assure you that we will be very glad to have you among us. Winnebago is about 25 miles from Sioux City." Sister Etter responded to their call and gave them a week's meeting beginning on September 14th. They had made great preparations, and came for miles around. Their simple faith enabled them to get much good for both soul and body.

The following May she held a meeting at Grand River, Iowa. "Many danced in the Spirit, many fell as dead men, and many lay in trances for hours." Among the many published testimonies was that of Chas. Dobson of Davis City. He states that when he was eleven years old that he fell from a ladder and hurt his back. That this injury had bothered him much since then, sometimes with severe pain, but at this meeting he was praising God for a healing touch.

From here she went to Des Moines for an outstanding meeting. From the "Iowa Latter Rain" we quote, "The beautiful camp grounds near the river with plenty of shade and grass was secured in Chautauqua Park. A large tent with seating capacity of near

4000 was used for the services and it was not large enough. The prayer tent was a 40 foot round tent, as was also the dining tent. Nearly 75 campers tents were also on the grounds." These meetings began on June 24 and lasted four weeks. Sister Etter was 77 years old by now, but was marvelously sustained by God. She prayed for hundreds every week besides preaching; however, some others helped with the preaching, especially David Boatwright.

"People were brought in wheel chairs, in autos and in ambulances. Many left their crutches and chairs to walk free by faith in Jesus. Several were saved from the operating tables that were brought from local hospitals." Des Moines newspapers were early attracted to the meetings and kept their reporters daily reporting the miraculous cases of healing. The Des Moines Capital carried the following: "God is able to perform miracles today just as much as in the days of old. People say the apostles are dead, but they are not all dead; some live today and with God's grace are able to heal the sick in body and soul." In Sister Etter's book, "Marvels and Miracles" she says, "More than five hundred written testimonials from grateful hearts were on our files at one time expressing their heartfelt gratitude for the blessings they received for their body as well as their soul."

From Des Moines she went to Sioux City for a

second meeting. At this time I. M. Glanville was pastor and he described one case of healing in these words. "A great marvel in this meeting is the healing of Brother William Wood, of South Sioux City, Nebr., whom God healed of spinal meningitis in last year's meeting. Then he could not speak; his head lay back between his shoulder; he was as a walking skeleton, twisted and warped out of shape. Since these meetings closed he has been holding meetings every night in the park in South Sioux City, speaking to large crowds of this wonderful gospel for soul and body."

Evangelist G. A. Comstock, when asked if the cases of healing held out said, "To be sure they do, so long as they obey and trust God with an unwavering faith. For example we are personally acquainted with Mrs. George Twamley of Allen, Nebr., who was instantly healed of nervous and female troubles of the worst kind. She had suffered for eleven years, and could not do her housework. About three months after she was healed we were holding meetings at Allen, and found Mrs. Twamley well; not only doing her own household duties, but she was helping her husband husk corn."

President Thomas Sloan of the American Indian Society testified, "I had the privilege last year at Winnebago, Nebr., of attending Mrs. Woodworth-

Etter's meeting. I saw a little boy brought there, the son of Lucy White Spirit; he was crippled with infantile paralysis, so that his left arm and leg were useless and his right eye drawn out of shape. I saw this little boy about a month ago; he ran, skipped and wrung his arm; no sign of paralysis can be observed, and he is as well as any child could be."

E. L. Barker was in a terrible condition physically; he had been examined by 32 doctors, and had spent $4,000 but was getting nowhere. At his pastor's suggestion he was taken from his bed to Sister Etter's meeting. Here is what he says, "When she prayed for me the Lord healed me. I walked back to the car without any help. I felt fine and had no pain or suffering. It is now almost a year since I was healed and I have not had a symptom of any of these diseases." Rev. Hoon of the Methodist church confirmed this testimony by saying, "I know Brother Barker; he is a member of my church. We practically carried him from the auto to where Sister Etter was. That is almost a year ago and he has been a well man ever since that time."

Divine healing has always been a prominent part of the Pentecostal teaching. In fact it's just a part of the gospel. During Jesus' ministry he usually administered the double cure—salvation for the soul and healing for the body. We are told that Jesus is

just the same today, yesterday and forever. Many hold that God should be trusted absolutely for any and all ailments that might come to mankind; like Job when he said, "though He slay me yet will I trust Him." To them it would be a sin to waver and lean upon the "arm of flesh." Many fine people have followed this policy successfully through the years, and God has not failed them. "According to your faith be it unto you."

Others, possessing less faith, and that may be for perfectly good reasons, take a more neutral course. They trust God in a general way, but do not consider it wrong to engage a doctor or take medicine. Some would think it wrong not to. Originally, Pentecostal people were governed, not by what people said or did, but by what the word of God taught. God's prescription for His people is found in James 5:14-15. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

The Pentecostal ministry has endeavored to carry out these instructions, and many remarkable cases of healing have occurred. When results were not attained it is generally recognized as being due to lack of faith, improper living or an unwillingness to obey.

For people to properly understand divine healing much teaching is necessary. Some people have confused scriptural physical healing with Christian Science, when in reality there is no relationship between the two.

Perhaps the first time that the teaching of divine healing was called to the attention of Iowa people in a general way was in March of 1910. At this time Dr. Yoakum of "Pisgah Home" in Los Angeles, Calif., held a short series of meetings in the old Y. M. C. A. building in Des Moines. The doctor, formerly a medical doctor, was doing a wonderful work of faith in caring for the homeless and praying for the sick in his California home. Outstanding cases of divine healing characterized the ministry of this humble man of God.

Chapter 9.

INTERMEDIATE CAMP MEETINGS.

This period embraces the time between the last Davis City camp meeting in 1922 and the first Storm Lake camp in 1935. In 1923 the annual meeting was again held at Mercer, Mo., which was the third and last time for this place. D. W. Kerr was the main speaker. Up to this time, with one exception (Creston) no camp meeting had been held farther north than Davis City, which is only 12 miles from the Missouri line, yet most of the district territory was the whole state of Iowa. From now on both the churches and the camp meetings gradually extend northward.

In 1924, 1925 and 1926 the annual camp meeting was held at Good Park in Des Moines. This was the first time that the camp meeting was held in a big city. The surroundings were entirely different from the early camps. There were no houses real close and the tent was at quite an elevation above the street level. The first year Brother Chas. Shreve brought fresh and timely messages for the people. He had formerly been pastor of the McKedrie M. E. Church in Washington, D. C., and had brought many of his people into the light of Pentecost. The next two

years Brother W. T. Gaston, General Council Superintendent, was the main speaker.

In 1927 the camp meeting went south again to Princeton, Mo., fifteen years after it had been there before. It was held in a natural wooded tract known as Kaufman's Park, and David McDowell from the east was the chief speaker. This camp, like numbers of others, had very poor drinking water, which resulted in considerable sickness.

About this time, and while Brother Long was chairman, Brother Frank Selby was promoting a teaching of apostles for today and church rule by elders rather than by the Democratic way. So zealous was he for this plan that he thought that the district should adopt it, and spent considerable time and effort in trying to convince the leaders, both here and in Springfield. There was quite a bit of sympathy for his plan, but the contrary idea prevailed among those who were in positions of authority. At this time Brother Selby was pastoring at Perry and had recently established two new churches at Jefferson and Lake City. Had he been content to demonstrate his plan in these new fields for a few years he might have gotten further in advancing this policy. After an extended period of bickering he lost interest in the Council work and withdrew, and for a time proceeded independently.

The next camp meeting was held in Des Moines and Fred Lohman of St. Louis was the guest speaker. Creston came next when A. G. Ward of Canada and Ben Hardin of the Stone church in Chicago were the speakers. The Creston camp meetings were held in McKinley Park. In 1930 it was taken to Princeton, Mo., again for the last time. W. I. Evans was the speaker.

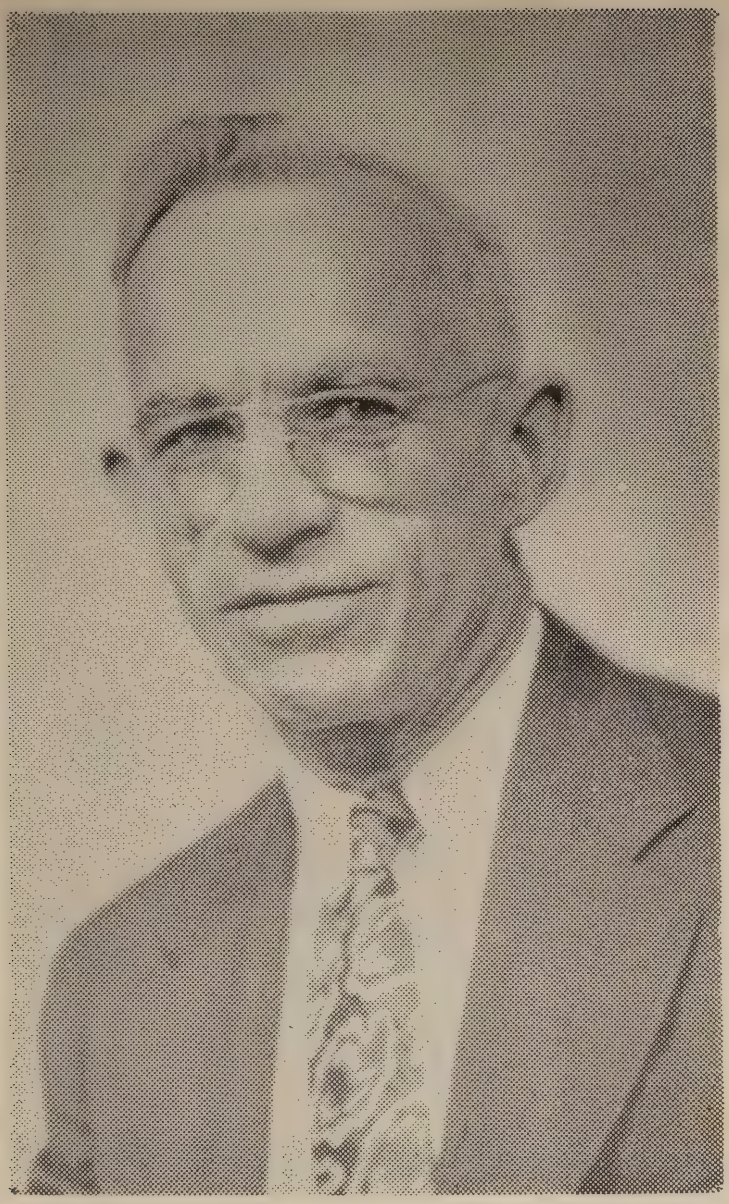
In 1931 and the two following years Chariton came into the limelight by entertaining the camp meeting guests three years in succession. Donald Skiles was the pastor then and the camp meeting speakers were David McDowell, Ernest Williams and Stanley Cooke respectively. The historic dry year of 1934 the camp was at Trenton, Mo. As the people traveled the highway to Trenton they could see the effects of the extended drought. Some big trees were dying, especially White Birch and some varieties of evergreens. P. C. Nelson of Oklahoma was the main speaker this time.

Early in 1920 there was a growing feeling that a permanent Bible school was needed. It was believed that if one could be strategically located so as to serve a number of states it could be successfully operated. For a time the Hanley building in Shenandoah was considered, but finally Auburn, Nebr., was chosen as a good place.

The school was held in a hotel building owned by G. W. Hawley, but was under General Council supervision. It was called the Midwest Bible School, and was designed to serve, and be supported by four states—Iowa, Missouri, Kansas and Nebraska. The school was headed by S. A. Jamison and opened about October first, 1920. It proved to be short-lived and only run for one year. For various reasons the General Council transferred their support to Springfield, Mo., where the Central Bible Institute was begun two years later. Among the students who attended the Auburn school were Chas. Carmichael and Chas. Leaming, both becoming well known preachers later on.

Chairman John Goben was one of the principal promoters of the Auburn school and had put quite a bit of money into it. He did not favor the move to Springfield, and because of differences arising at this time with the Springfield brethren Brother Goben withdrew from the Council, and began an extensive independent evangelistic tour. Of this period Sister Goben says, "He then entered evangelistic work holding meetings in many cities from coast to coast, in halls, churches, large tents and tabernacles preaching to thousands, with altars filled. Many sick were healed in answer to prayer."

At the Creston camp meeting in 1921 with Brother



ROY E. SCOTT

District Superintendent for 22 Years.

Goben gone from the district it became necessary to elect his successor. Brother Kelly Campbell seemed to be the most capable minister who was eligible, and he was elected. The number of presbyters was changed from five to seven. A year later Brother Roy Scott was elected to replace Brother Campbell, who was leaving for the West. He continued in this position until the mid-winter convention in Perry in January, 1926, when he resigned to go to Egypt for a second term as missionary. Brother Chas. E. Long was then elected to take his place.

Attending the camp meeting in Creston in 1929 was Brother David McDowell of Pennsylvania, who at that time intended to locate in Iowa. Being a man of unusual ability he was elected as Chairman for the coming year. However in a few months he decided not to remain in Iowa, and wished to be relieved of his position. By this time Brother Scott was back from Egypt, and the place was given back to him again. A change was made at the 1929 annual meeting whereby the term of office for all officers was changed from one year to two.

During the summer of 1934 Montezuma, Iowa, received much publicity through a series of tent meetings being held by Evangelist Morris Plotts of New Sharon, Iowa. Early in the summer he began a meeting in the south part of town. In time much

complaint was made by nearby residents because of the noise of the altar services when they were trying to sleep. An injunction was served restraining the continuance of the meetings, and for a time this was obeyed.

The tent was then moved farther out to an abandoned brick yard, but after two weeks was returned to the original site. "The Lord didn't bless" Evangelist Plotts explained, "in the new location—we didn't have any crowds at our meetings." Another injunction was served, but this one was ignored, and he said, "We'll remain where we are until we are able to build a permanent church here."

Soon Plotts and two of his musicians—(Eddie Manges and Bruce Bachman) were arrested and taken to jail, where they remained for some time. During this time Brother McCaulley of Perry continued the meeting, perhaps with more prudence, while Miss Patience Lewiston of Woodward played the piano. On September 6th the Des Moines Tribune gave the occasion a big writeup with pictures. Things gradually righted themselves and it became a matter of history.

As early as 1919 the full time ministers were receiving the benefit of clergy rates on the railroads. Upon proper application to the Western Clergy Bureau of Chicago a book of certificates would be

sent containing numbered coupons. These, when presented to any railroad ticket agent, entitled the holder to buy tickets at half price. During the earlier days when most travel was done by rail it meant quite a saving to the ministers, who were seldom if ever flush with money. This policy has been continued since, with some slight changes, but today when motor travel is so prevalent a comparatively few avail themselves of the privilege.

Chapter 10.

WORLD WAR PERIODS.

On April 6, 1917, our government declared war on Germany and her allies. The enemy's policy of unrestricted submarine warfare was such a menace to our commerce upon the high seas that the War Department felt justified in going to war to suppress the haughty tyrant, Kaiser Wilhelm.

On June 5th all men of military age were required to register in their home county. Questionnaires were sent to each one to be filled out. From this information the county draft boards classified all men, according to age, occupation, dependents, etc., into five classes. Class one was drawn first, while class five was left to the last. Regularly ordained ministers were supposed to be in class five, but some boards would not give them better than class four.

The principle scene of war-time activity in Iowa was at Camp Dodge. This cantonment extended for ten miles or more along the Perry line of the Inter-Urban railroad, and began a few miles north of Des Moines. Throughout late spring and early summer construction work went steadily forward. The first general draft came in September. Amid tears and hilarity the draftees bade loved ones goodbye, not

knowing what the future held in store for them. Most men from Iowa and adjoining states were sent to Camp Dodge, where thousands were trained in the arts of war.

The Council leaders at headquarters in St. Louis were quick to state their position about actual participation in the destruction of human life and adopted the following platform for our people:

"While recognizing Human Government as of Divine ordination and affirming our unswerving loyalty to the Government of the United States, nevertheless we are constrained to define our position with reference to the taking of human life.

"Whereas, We as followers of the Lord Jesus Christ, the Prince of Peace, believe in implicit obedience to the Divine commands and precepts which instruct us to "Follow peace with all men" (Heb. 12:14), "Thou shalt not kill" (Ex. 20:13), "Resist not evil" (Matt. 5:39), "love your enemies" (Matt. 5:44), etc. and

"Whereas, These and other scriptures have always been accepted and interpreted by our churches as prohibiting Christians from shedding blood or taking human life,

"Whereas, We, as a body of Christians, while purposing to fulfill all the obligations of loyal citizenship,

are nevertheless constrained to declare that we cannot conscientiously participate in war and armed resistance which involves the actual destruction of human life, since this is contrary to our view of the clear teachings of the inspired Word of God, which is the sole basis of our faith. Therefore be it

"Resolved, That the General Council hereby declares its unswerving loyalty to our Government and to its Chief Executive, and that we hereby restate our fixed purpose to assist in every way morally possible, consistent with our faith."

It was a well known fact that the Quakers during past wars were conscientious objectors and were usually granted the privilege of non-combatant service. The Council brethren asked for the same position, and the Government set a date line, whereby anyone who could prove that they were a member of such denomination before that time would be exempt from bearing arms. Some people regarded even this a compromise, but most folks were willing to go this far. A book "Blood against Blood" by Booth Clibborn, and sold by the publishing house, was quite widely read. Should a person fail to respond in some way at least, they were called "slackers," and their house might be smeared with yellow paint.

A few people were rather obstinate in resisting government wishes. During special meetings at

Davis City a transient preacher, Brother Schaffer, unwisely said something that aroused the ire of authorities. He was arrested and placed in the county jail at Leon. Here he was interviewed by some of the brethren and convinced of his mistake; whereupon he was released and later displayed the American flag and asked the brethren to forgive him.

A false patriotism filled the hearts of some people. Many merchants in Des Moines displayed posters bearing the words, "Whether right or wrong our country first." A prominent minister, at a military funeral, said that all conscientious objectors ought to be hung, and that he'd like to help pull the rope. A hatred for the Germans was engendered among the people, and they were called "Huns" in derision. At a meeting in Hopeville in Union county someone fancied that something had been said or done unpatriotic. In a retaliating spirit they chopped up the organ with an ax one night after everyone had gone home.

Upon the mobilization of so large an army, the dry forces pressed the battle for prohibition. Under the circumstances the public was ready for such a move, and soon war time prohibition was in effect. This seemed to be so satisfactory that later on the 18th amendment was written into our national constitution, and the manufacture, sale and transportation of

intoxicating liquor was outlawed from coast to coast.

During these trying times a campaign of "Smokes for Soldiers" was carried out to provide the boys with cigarettes. The big tobacco companies were then sowing the seed of what they are reaping now. Many church people contributed to the ill-advised fund, little realizing what the results would be.

On November 1st letter postage was raised from two to three cents. In December the government took over the management of the railroads. In February the wheat substitute plan was begun. Wheat was scarce and the army needed a lot, so all who bought flour were required to also buy a certain percent of cornmeal, rye flour, rice flour, etc. Flour sold at $4.00 a sack and both sugar and lard were 33c a pound. On March 31st daylight savings time went into effect throughout the nation. Clocks were set one hour ahead so as to use more daylight in the morning and less electricity in the evening. Five Liberty Loan drives were made to finance the war, the largest being for six billion dollars. Considerable compulsion was used and some had to mortgage their property.

During the fall and winter of 1917 an awful plague of Spanish influenza swept the country from coast to coast. It began first in European army camps,

and wherever it went the death rate was very high. The number of deaths at Camp Dodge was appalling. The disease baffled the skill of the best physicians, but was generally believed to be caused by a germinal infection. The malady was characterized by severe nervousness, causing headache and pain in the back and legs, with a tendency to develop other complications, especially pneumonia. It is said that more people died of the awful pestilence than were killed in the war. Iowa deaths for October alone were 6,543. A striking example of the virulence of the disease is shown in the case of the Wilcox family of Perry. Three stalwart young men were stricken in death in such rapid succession that all three of the brothers were buried at the same time. As a means of checking the epidemic many communities suspended all gatherings of people including church services. The funerals of many of the victims were held in the open air of the cemetery at the side of the grave.

In curtailment of paper and expenses the Gospel Publishing House for some time published the Pentecostal Evangel bi-weekly instead of once a week.

The war had a demoralizing effect upon many people. The standard of morals and Christianity was noticably lowered, and afterward unprecedented crime prevailed. Spiritualism thrived because many

believed that they could communicate with dead loved ones who had fallen in the conflict.

An Armistice was signed on November 11, 1918. Immediately the whole country staged a rousing celebration resembling an overgrown Hallowe'en jubilee. The Treaty of Versailles was signed the following June and many believed that the world was made safe for Democracy. Those who had entertained such bright hopes of a better world were doomed to disappointment. When the "New Deal" took over the reigns of government 14 years later one of the first things done was the repeal of the Prohibition law. Drinking then increased by leaps and bounds as cigarette smoking had done 16 years before. Soon our government resumed diplomatic relations with atheistic Russia, who had not been recognized since the awful Red revolution of 1917.

Because of the prevailing sins of the lauded American people God permitted national penalties to befall the people. First the great depression period with all its distressing complications, when banks by the wholesale closed, real estate values plummeted to a fraction of former levels, prices of farm products were far below cost of production and many families lost their life savings.

During these turbulent times was a series of dry years, which culminated in 1934. This unprece-

dented drought covered most of the midwest agricultural country. A typical example of many sections could be cited from Dallas county, Iowa. The Federal government, during the fall, inaugurated a plan of buying famished cattle to relieve the farmers, and provide means of buying feed. At Adel, the county seat, 552 head were bought. Most of these were processed at various packing plants for food, but 94 were condemned as unfit for food, and the worst ones were taken to the right-of-way east of town, where they were shot and buried.

The second world war came about when Adolph Hitler and his satellites tried to dominate the world. Before the tide turned he had conquered and occupied most of Europe, and the whole world was alarmed about their safety. General Rommel invaded northern Africa, and most of our missionaries had to leave Egypt. Those returning were Brother and Sister Hugh Cadwalder, Brother and Sister Phillip Crouch and Sister Marjorie Mahaney. Upon Brother Cadwalder's return to America he said, "This is no ordinary war; there is Satanic power behind it." When the whole truth became known about the fiendish destruction of millions of innocent and helpless people it was plain to see the hand of the devil in human form.

However, it seems that all wars seem to accomplish

something, if it is no more than to fulfil prophecy. The Bible clearly teaches that the Jews would be gathered from all countries and assembled in Palestine. Many of the European Jews who were fortunate enough to escape death have fled their native land and are looking toward Palestine as a solution to their problems. Surely the poor Jews are either in or approaching the time of "Jacob's Trouble."

This war while similar to the other in many respects was quite different in other ways. Instead of a policy of non-participation, many felt justified in resisting the enemy in all possible ways. Religion of all types was generally preached among the boys, some of which was the real gospel. Many remarkable and miraculous incidents were given widespread notice. Conversions in a wholesale way were sometimes reported, but it is generally believed that these only occurred in the face of great danger, and did not prove permanent; yet it appears that a real work of grace was wrought in many a heart.

As for drinking in the army the government failed to do anything about it this time. Wherever the boys were found beer was not far away. It is a shame that promising young men from good homes were thrown among a crowd where drinking and vice were so prevalent. Never before in American military history were girls and women used as they were in

this war. The Waves, Wacs and Spars were enlisted by the thousands, and while they might contribute to the morale of the men they could also exert a demoralizing influence.

President Truman, despite his faults, recognized the need of God. General McArthur of the American army and General Montgomery of the British army were avowed Christians, as well as some others in high position. Only the intervention of God saved England from invasion and God's hand was clearly seen during some of the darkest moments of the war.

We can be thankful for the goodness and mercy of God. Open sin was not yet so bad but what God heard and answered prayer. Each year the American farmers produced bumper crops of foodstuffs, which meant so much to us and our allies. While there was no special lack of food there was a great shortage of gasoline, tires and labor. Early in the war the rationing of sugar was begun, and soon was extended to shoes, canned goods, gasoline, meat, lard and butter. The government, as a war time measure, placed a ceiling price on many commodities, which prevented them from soaring to extreme prices as they did in the first war.

War conditions at home created an abnormal way of life for many people. The big plants producing war supplies were always in need of help and both

men and women were paid lucrative wages. Consequently some people, far too many, would leave home town, family and even church advantages to get the "big" money amid an environment anything but good. Many of these war plants run day and night. Someone has aptly said, "Mother worked on the day shift; father worked on the night shift, and the children shifted for themselves."

Everybody and everything was effected by the war in some way or other. The Pentecostal Evangel was no exception. Instead of making it a bi-weekly as before the publishers chose to cut the size of the paper from 16 to eight pages, because of paper and labor shortages.

The first World war lasted 19 months (for America); the second one 44 months. Early in 1942, it is said, the leaders of the Axis powers (Rome-Berlin-Tokyo) said that they would eat Christmas dinner in the White House at Washington, but God decreed otherwise. Persistent effort of their enemies at last turned the tide and international tyranny came to an ignominious end. Italy yielded first, Germany gave up in May, 1945, but Japan held out until August.

During the war years the General Council created a Servicemen's Department. Service centers were opened up in strategic places in America and other lands where many Christian services were offered

free to the boys in uniform. Millions of copies of a timely paper called the "Reveille" were widely distributed in all parts of the world. Many encouraging reports were given of good done through these agencies. Wide awake pastors distributed much gospel literature to the soldiers as troop trains stopped in their cities. Eternity alone will reveal the full fruit of these endeavors.

Chapter 11.

GROWTH AND SPREAD OF THE WORK.

It is said that great oaks from little acorns grow. Things both good and bad often reach large proportions from a very small beginning. People naturally like to see things grow; and this full gospel work has been no disappointment in this respect .

During the first few years there were only a few widely scattered churches, between Perry, Iowa, and Mercer, Mo., which are over 100 miles apart. Lacking a trained ministry, public respect, a church organization and even suitable places of meeting, God knew that beneath the surface of what men could see was sterling qualities and Christian character. Every great revival movement was frowned upon at first, but eventually contempt was transformed to respect.

As the frontiers were extended in subduing the West in American history so it has been in occupying the territory originally allotted to this district. When the District Council was formed in 1914 most of the churches were in a relatively small area in south central Iowa and a short distance over the line into Missouri. Most of the territory embraced in the original charter was like the Louisiana Purchase in

1803—largely unexplored and unoccupied. The change has not been sudden nor phenomenal, but gradual; at times discouragingly slow, and even now the ground is not all occupied. But there has been great progress and development, much of which has not been in a territorial way.

At one time when Brother Goben was Chairman he suggested that all ministers who were able to do so should choose a county, and after establishing a home base, proceed to evangelize the balance of the county. This was a good plan but was never carried out. The nearest approach to this plan was shown in the case of Brother G. A. Comstock of Sioux City and the new churches he started in northeastern Nebraska during the early 20's. When Sister Etter was in Sioux City in 1920 the Indians at Winnebago, Nebr., persuaded her to come and hold a meeting for them. Sister Etter asked Brother Comstock to help in this meeting, and a new work was begun there. Following this meeting Brother Comstock conceived the idea of going to other places in that section and starting other places too.

The Lord blessed Brother Comstock in these endeavors in a remarkable way, and in a few years time good churches were begun at Homer, Dailey, Pender, Macy, Walthill, Thurston, Emerson, Allen, New Castle and Rosalie. Among the converts was a

young man by the name of Willis Smith. Later he entered the ministry and began pastoring at Allen and New Castle; and eventually became pastor at Sioux City, where he remained for many years, building the congregation up to the largest in Iowa.

At this time the Assemblies of God were not organized in the state of Nebraska, so it was felt that this new territory should be included with the Iowa district. At the General Council meeting in Springfield, Mo., in September, 1927, the former name of Iowa and North Missouri district was changed to that of the West Central District, and the Nebraska territory was taken in. The new western boundary line began at a point south of Yankton, S. Dak., and ran in a southeasterly direction to a point just north of Omaha, Nebr. In 1931 when the Nebraska district was organized this territory was relinquished to the new district.

Some very commendable pioneer work was done in northeastern Missouri by Glenn Renick and his sister Daisy, as well as others, during the 20's, and even beyond that time. Sister Hettie Steffen had been saved in an early revival at Nelsonville, Mo., and later went to Indianapolis, Ind., to attend Sister Etter's meeting. While there she met Miss Daisy Renick and invited her to Nelsonville to act as pastor. She accepted the call and her arrival in Missouri was in the early spring

of 1922. This was the beginning of the Renicks in northeastern Missouri.

These two girls prayed and planned for revivals in other nearby towns, and induced Miss Zella Beverlin of LaBelle, Mo., to join them. They chose Durham, Mo., for their first point of attack, and to this town they went, taking Sister Beverlin's tent, which is said to have had many holes through which the stars could be seen. Sister Beverlin acted as pianist, Sister Steffen, song leader and Sister Renick did the preaching. The crowds were so large that the small party did not know how to cope with the situation. An urgent request was sent to Sister Renick's brother Glenn, who was then attending the Southern California Bible School in Los Angeles. Not until the second appeal was made was Brother Renick convinced that it was the Lord's will for him to join them. His arrival to help them was not until July, and by this time they were at Ewing, Mo. At this town a real revival was held with 66 at the altar for salvation, and a permanent work established. Rev. Wm. Andrews was one of the charter members. The next town in their tour was LaBelle, where about 35 were saved. One night seven received the baptism of the Holy Ghost, and three young people went into a trance.

As neither Brother Renick nor his sister had fin-

ished their Bible school work in Los Angeles they secured Rev. Herbert Halwe of St. Louis to pastor at Ewing and Nelsonville for the winter while they went to school again. In reviewing these times Brother Renick says, "The following year the same evangelistic party was together with the addition of Brother Halwe. Another new tent was purchased by the two churches and two evangelistic parties were formed for part of the summer. The first meeting was at Maywood. Some 24 professed salvation in this meeting." Later all the new places united for a meeting at Palmyra, county seat of Marion county. Rev. Fred Freeland soon became pastor, and built the first church of logs.

About this time Brother Halwe and part of the workers went to Lewiston for a meeting. At this place they were assisted by the late and well known Myer Pearlman. A church was begun at Sigsbee and Miss Nina Englund became the first pastor. The next year (1924) Brother and Sister Richard Carmichael took the Ewing and Nelsonville tent to Quincy, Ill., where they established a fine work and remained as pastors for many years. During this year Daisy Renick and workers established a new church at Knox City. In the spring of 1926 Brother Charles Carmichael of Perry, Iowa, was called to take the pastorate at Ewing and Nelsonville. The

Mr. Glenn Renick, Assistant Superintendent

Mrs. Glenn Renick

same year the Lord enabled Glenn and Daisy Renick to start a new church at Edina. In 1928 Brother Harold Hamilton conducted the original revival at Frankford, and later a log church was built.

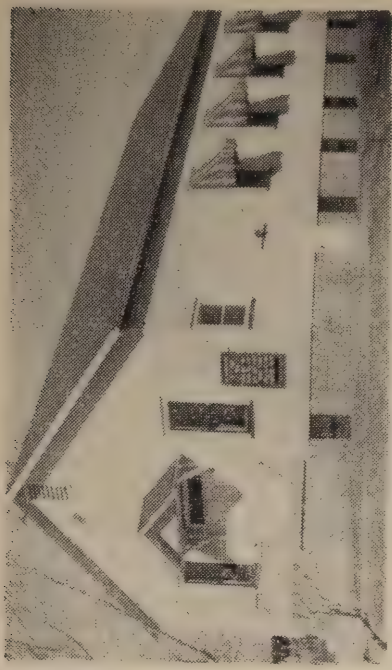
Concerning the beginning of the work in Hannibal, Brother Renick says, "The church at Hannibal was established in 1928. I was called to conduct a revival campaign in an old vacant store building on North Main St., in January. The first months rent was advanced by Rev. Wm. Andrew and Mr. Paul Kiefaber. About 35 professed salvation and the church was set in order the following fall. I was elected as pastor and have continued to serve the church since that time." The Hannibal assembly built their new church in 1938.

On April 18, 1929, Rev. Renick was united in marriage to Miss Nina Englund of Alexandria, Minn. She had served as a missionary to Brazil before coming to northeastern Missouri several years before. Brother Renick and his co-workers continued to establish new churches until the towns of Sigsbee, Newark, Mexico, Shelbina, Silex, Montgomery City and Shelbyville were brought into the Assembly of God fold. In addition to the preachers already mentioned who labored with Brother Renick were Lawrence Spratt, Russell Thompson, Oscar Hamilton, L. Buck, Otis

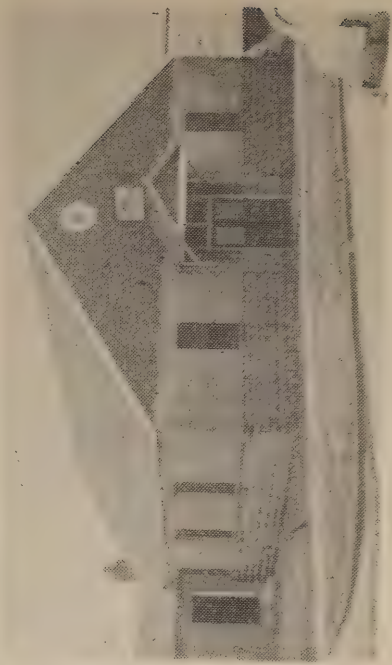
Dixon, Frank Barnett, R. E. Matschulat, Elmer Turner, Clarence Norman and Brother Dudley.

In 1924 the Southern Missouri District desired to annex northern Missouri to their district. At the camp meeting in Des Moines that year our brethren expressed themselves in the following words, "We the ministers of the Iowa and North Missouri District Council, after considering your suggestion to incorporate the assemblies of northern Missouri into your district, feel that it is not advisable just at this time, because of the unoccupied territory in the extreme northern and southern parts of our district. In other words, the majority of our assemblies are bordering on the Iowa and Missouri state line. And until such time as the unoccupied fields are developed we do not think it practical to sever northern Missouri from our district. By 1946 there was a growing feeling, both in Iowa and Missouri, that the time had come to completely separate the two states. At the spring convention in Des Moines a vote on the matter was taken, resulting in 72 in favor of the change as compared to 42 against it. This lacked only six votes of the required two-thirds majority.

During the earlier years Sunday school work was badly neglected. The revival spirit and preaching was for everybody regardless of age, so they reasoned, but much of the teaching and preaching was "over



Church at Fort Madison, Iowa



Church at Marshalltown, Iowa

Church at Perry, Iowa

Church at Bettendorf, Iowa

the heads" of the children and young people. When Sunday schools were held the lessons were from the Bible only. There was no publishing house, and most places would not consider using what the "dead" churches had. When the Council publishing house began publishing quarterlies, etc., Sunday school work grew and spread very fast. About 1936 the Springfield brethren began to stress the importance of Sunday school work, and have since developed a very efficient Sunday school program.

About 1927 there was a recognized need of a special branch of the work for the young people. In California two groups had already begun by this time, and at the General Council meeting in Springfield, Mo., that year the young people's work was officially recognized as "Christ's Ambassadors." The age limits were fixed at 13 and 35 years. The following appropriate chorus was written especially for their theme song and has been greatly blessed of the Lord.

"We are Christ's ambassadors;
And our colors we must unfurl.
We must wear a spotless robe,
Clean and righteous before the world.
We must show we're cleansed from sin;
And that Jesus dwells within.
Proving duly that we're truly,
Christ's ambassadors.

William Long, eldest son of Chas. E. Long, was chosen as the first District C. A. President in 1927. Those who have followed him are listed below:

	Stanley Comstock
1932	Russell Griffin
	Floyd Buntenbach
1938	Ernest Shores
1940	David Hastie
1941	Floyd Buntenbach
1943	John Waldron
1944	Morris Williams
1945	Gene Bell

In the earliest churches with a Holiness beginning, the song books used were "Best of All." One of the first Pentecostal song books used was "Songs Spiritual" published by Squire & Kinne in St. Louis. This book never became very popular, nor was it used very long. The next books were the famous Winsett books published at Chattanooga, Tenn. For many years these were the stirring revival books used throughout the country. Everywhere the people were captivated by the singing from these books, and their sale on new fields was phenomenal. During the twenty or more years of their common use many different ones were published. The most popular in the order of their appearance were, "Songs of the Kingdom," "Gospel Song Messenger," "Songs of

WILLIAM LONG
First District C. A. President

EUGENE C. BELL
Present C. A. President

Power," and "Songs of Revival Power." One distinguishing feature of these books, especially during the earlier times, was shaped notes instead of the usual round ones. There were also song books used that were published by L. C. Hall of Chicago and another by Thoro Harris of the same city.

After the publishing house at Springfield became well established they too began publishing song books, which gradually replaced the Winsett books. The best known of these were "Spiritual Songs" and "Songs of Praise." These have become the ones mostly used by all of the Assemblies of God. These were usually cloth bound while the Winsett books were always paper covered.

The first Pentecostal paper published in the district was the "Iowa Latter Rain." This was edited by J. S. Saunders in Des Moines and appeared not long after the Etter meetings there in 1921. This, however, was not a District Council paper, but in some respects served that purpose. In 1922 a paper was being published in Brookfield, Mo., by John Bostrom called "Good Tidings." This paper, published every Thursday, made a specialty of advertising the John Goben meetings in Kansas and Oklahoma, but was the official organ of the Iowa and North Missouri District. This paper was short-lived.

The next district paper was the "District Report-

er," and was edited by Superintendent Roy Scott from Mercer, Mo. Number one appeared in April, 1930. The first copy told of the coming dedication of Brother and Sister Shepherd's new church at Fort Madison the first Sunday in May. Different papers were published at Shenandoah in a rather local way, and at irregular intervals. During 1934-35 "The Gospel Messenger" regularly appeared. In 1936 it was called the "Good Tidings Broadcast." In 1945 another paper was put out in connection with the broadcast from station KFNF.

The first printed minutes of a District Council meeting were those reporting the Mercer, Mo., camp meeting in 1919. The little booklet was 3¼ by 5½ inches in size, and contained eight pages, besides a paper cover. The last one (1946) contained 64 pages, 5 by 7½ inches in size, besides the cover. The early one listed 53 ordained ministers and 7 licentiates, while the latter showed 182 ordained ministers and 30 of licensed rank.

About the time the District Council was formed Eugene N. Hastie of Perry, Iowa, was publishing a series of gospel tracts. There were four editions of one, "The Second Coming of Christ," a booklet of 32 pages. These were ordered from nearly all parts of the United States, and some places in Canada.

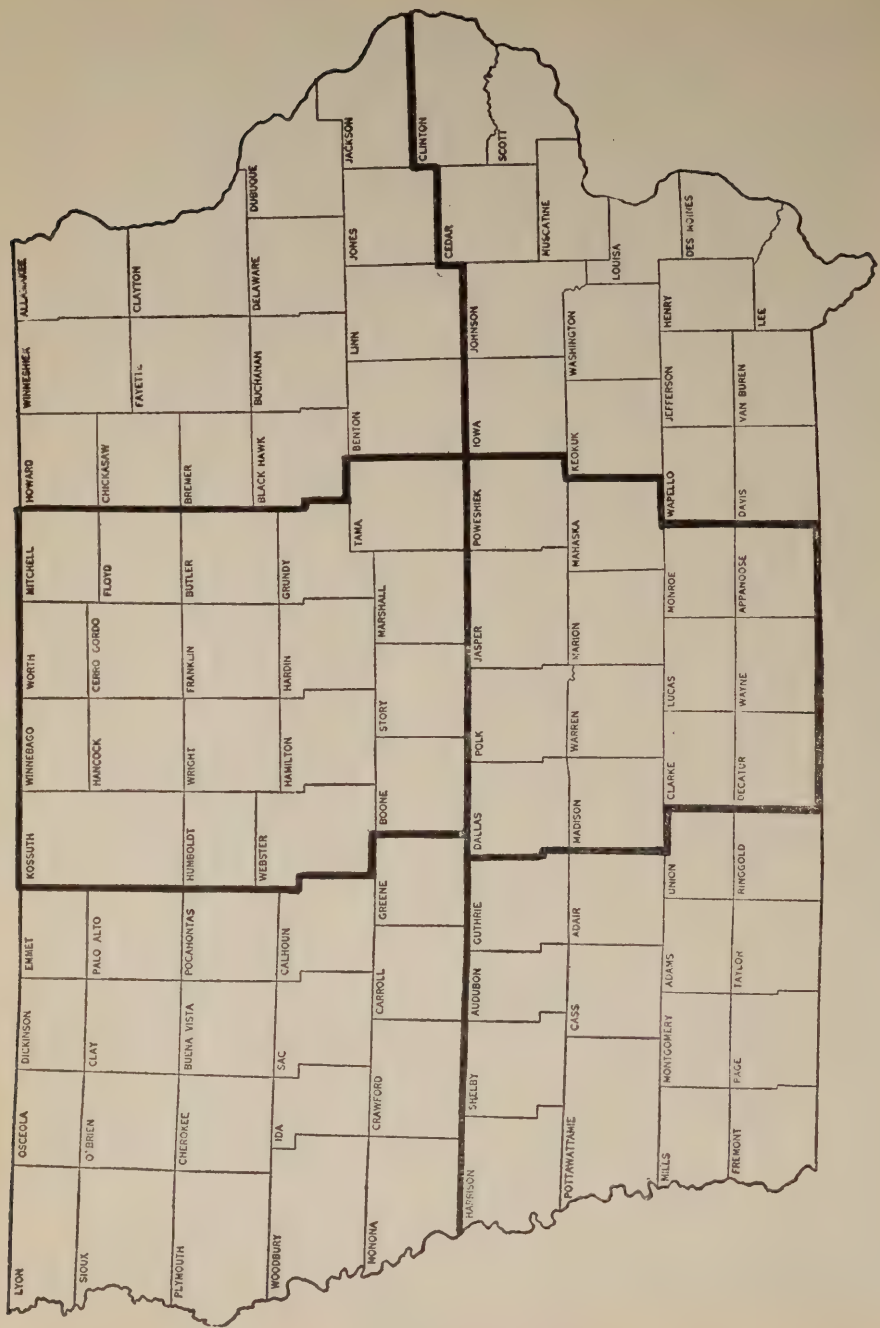
About 1936 the district was divided into twelve

sections in view of the Superintendent being able to contact all churches at least once a year through fellowship meetings in each of the districts. These twelve sections were known as:

Hannibal Section	Council Bluffs Section
Brookfield Section	Des Moines Section
St. Joseph Section	Cedar Rapids Section
Fort Madison Section	Decorah Section
Chariton Section	Fort Dodge Section
Shenandoah Section	Sioux City Section

In the spring of 1944 a change was made in the sections. The number was reduced to nine—six in Iowa and three in Missouri, with a Presbyter over each section. Iowa was divided by a line running east and west with five tiers of counties to the north and four south of the line. Each half was divided into three parts. The Iowa sections and Presbyters at present are as follows:

Northwest Section ..... L. B. Bell, Presbyter
North Central Section .. G. H. Millard, Presbyter
Northeast Section .... Wilbur Altheide, Presbyter
Southwest Section ..... Fred Freeland, Presbyter
South Central Section .....
.....Benson Compton, Presbyter
Southeast Section .. Ralph McCaulley, Presbyter


LYON
OSCEOLA
DICKINSON
EMMET
KOSSUTH
WINNEBAGO
WORTH
MITCHELL
HOWARD
WINNESHIEK
ALLAMAKEE
SIOUX
O'BRIEN
CLAY
PALO ALTO
HANCOCK
CERRO GORDO
FLOYD
CHICKASAW
CLAYTON
PLYMOUTH
CHEROKEE
BUENA VISTA
POCAHONTAS
HUMBOLDT
WRIGHT
FRANKLIN
BUTLER
BREMER
FAYETTE
WOODBURY
IDA
SAC
CALHOUN
WEBSTER
HAMILTON
HARDIN
GRUNDY
BLACK HAWK
BUCHANAN
DELAWARE
DUBUQUE
MONONA
CRAWFORD
CARROLL
GREENE
BOONE
STORY
MARSHALL
TAMA
BENTON
LINN
JONES
JACKSON
HARRISON
SHELBY
AUDUBON
GUTHRIE
DALLAS
POLK
JASPER
POWESHIEK
IOWA
JOHNSON
CEDAR
CLINTON
POTTAWATTAMIE
CASS
ADAIR
MADISON
WARREN
MARION
MAHASKA
KEOKUK
WASHINGTON
MUSCATINE
SCOTT
LOUISA
MILLS
MONTGOMERY
ADAMS
UNION
CLARKE
LUCAS
MONROE
WAPELLO
JEFFERSON
HENRY
DES MOINES
FREMONT
PAGE
TAYLOR
RINGGOLD
DECATUR
WAYNE
APPANOOSE
DAVIS
VAN BUREN
LEE


Longitude West of Greenwich
95°
94°
93°
92°
ATCHISON
NODAWAY
WORTH
HARRISON
MERCER
PUTNAM
SCHUYLER
SCOTLAND
CLARK
HOLT
ANDREW
GENTRY
DAVIESS
GRUNDY
SULLIVAN
ADAIR
KNOX
LEWIS
DEKALB
CLINTON
CALDWELL
LIVINGSTON
LINN
MACON
SHELBY
MARION
BUCHANAN
CLAY
RAY
CARROLL
CHARITON
RANDOLPH
MONROE
RALLS
PIKE
LATTE
JACKSON
LAFAYETTE
SALINE
HOWARD
BOONE
AUDRAIN
LINCOLN
CASS
JOHNSON
PETTIS
COOPER
CALLAWAY
MONT-
GOMERY
ST.CHARLES
WARREN
ST.LOUIS
ST.LOUIS CITY
HENRY
MORGAN
MONITEAU
COLE
OSAGE
GASCO-
NADE
FRANKLIN

Missouri Sections

West Section ..... H. F. Foley, Presbyter
Central Section ..... Glen McClure, Presbyter
East Section ..... Glenn Renick, Presbyter

According to the by-laws of the District Council a minister is defined as an elder of mature experience and qualifications, able to undertake the responsibilities of the full gospel ministry. From the beginning those who were recognized as such by the district officials were issued credentials from the General Council Office at Springfield. Licentiates, of lower rank, were required to have a clear evidence of a divine call; a practical experience in preaching, with an evident intention of devoting their time to preaching the gospel. People of this class were issued papers by the District Secretary. Even these secondary papers are not given until applicants have had at least one year of experience. There has always been a tendency for a few individuals to want papers too soon, apparently overlooking the fact that a piece of paper doesn't make a preacher.

After the Opperman Bible schools of pioneer days there were no more of any kind for a long time. Finally in the fall of 1920 a school was opened at Auburn, Nebr., to accommodate the four states of Iowa, Nebraska, Kansas and Missouri. After one

year this was abandoned, and the Central Bible Institute at Springfield, Mo., was begun. Sometime later the North Central Bible Institute was begun at Minneapolis, Minnesota. There has never been a Bible school within the district but the young people desiring to prepare for gospel work have mostly gone to one of these two schools. A few have gone to Brother P. C. Nelson's school at Enid, Okla. A few have made very competent and able ministers without ever attending a Bible school at all. The old idea of attending "Brush College" and taking a course in "kneeology" is no longer considered sufficient. This is fine as far as it goes, but in this day and age of education and competition a knowledge of many other things is highly important in ministerial training.

During all the earlier years it is doubtful if any church owned their own place of meeting. There were several reasons for this. In the first place everything was on a temporary basis rather than a permanent one. Secondly, the people were looking for the soon coming of the Lord; it could be almost any time, therefore any thought of building or buying was practically unthought of. Many people were financially unable to do much, and those who could were more interested in spreading the glorious gospel

with all possible speed than in buying or building meeting houses.

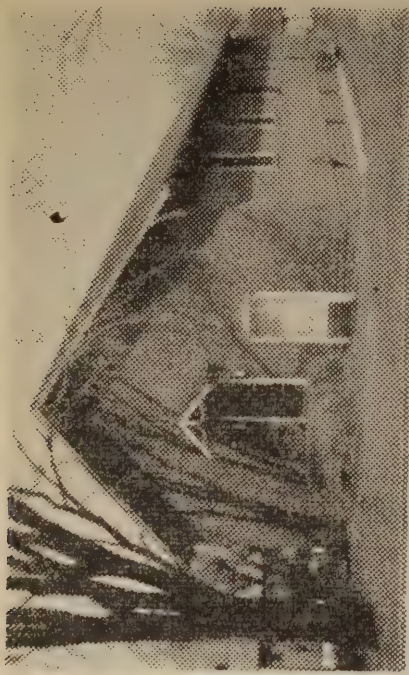
Eventually there was a tendency to buy old church buildings at a low price. It was not until a comparatively late date that modern, substantial buildings began to be erected, and when they were, simplicity and convenience were more desired than outward show in competing with denominational rivals.

The work in Shenandoah, like some other places, began in an early day but was permitted to run down. As early as April, 1914, Brother Boatwright held a meeting there. At this time there were quite a few saints, and Brother and Sister Lyden, elderly Swedish people, seemed to be the mainstay. During this meeting Sister Mary Desch (now Thomas) came into the full gospel light. The present Shenandoah people seem to date their beginning from the time that Sister Nellie Cox of Des Moines held a tent meeting there on West Sheridan St., in August, 1930. That fall a new church was built at 1108 Lowell Ave. On May 9, 1932, while Brother Russell Griffin was pastor, Roy Scott, District Superintendent, set the church in order with 30 charter members. Of the various well known pastors who have served the church was Brother Ben Compton, who continued for seven years, and for 3½ years he was regularly heard on the air over station KFNF. In 1946 they built a larger and

better church at a better location. Brother Arthur Sorensen is the present pastor.

The Sioux City church was begun in a small way by Brother Herbert Thomas and wife in 1919. The next year they secured Sister Etter for a meeting, which quickly increased their numbers and strength. Soon after this meeting Brother I. M. Glanville became pastor, and before long Chairman John Goben set the church in order. In 1922 a lot was purchased at West 14th and Myrtle Sts., and a basement meeting place was erected. This place served their purpose until 1927, when under the ministry of Brother Robert Pollard, the church proper was built upon the original foundation. The Pollards were followed by Brother Willis Smith who remained for 13½ years. During his time the church enjoyed a fine growth and the building was enlarged. Brother A. M. Alber is the present pastor.

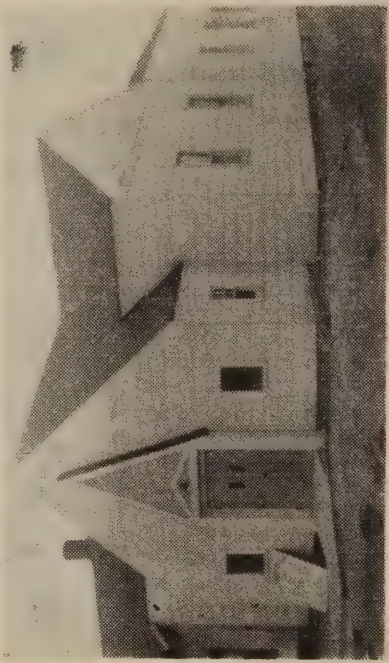
The modern work in Council Bluffs was begun by Brother Paul Perry on September 6, 1931, when he opened a tent meeting at 17th and Broadway. During the summer of 1933 a tabernacle was built at 21 N. Eighth St. In June of 1946 work was begun on a fine new church at 7th St. and 7th Ave. Due to high construction costs and priorities only the basement was completed for the present, and a move to the new place was made on September 21, 1947. Brother Fred Freeland is the pastor now.



Church at Elmer, Missouri

Church at Ames, Iowa

Church at Trenton, Missouri



Church at North Kansas City, Missouri

The Newton assembly was begun by Wm. Waddell in 1922. Seven years later a fine new church building was built at 301 First St. South under the ministry of Brother W. E. Longdin. He pastored here for about nine years, and during this time supervised the beginning of the work in Marshalltown. About 1931 he began an extended period of broadcasting from the Marshalltown station. Brother Ben Compton, present pastor, says, "our Sunday school runs over 150 most of the time . . . last spring we went up to 206. The entire plant as it now stands cost the church about $40,000."

At the annual spring convention in Des Moines in 1943 it was generally believed that the work of the district had grown to the place where a permanent and central headquarters should be established. Des Moines was chosen as the logical place, but further action was postponed until after the close of the war. During the summer of 1946 a home was purchased for the District Superintendent at 1111 29th St. in Des Moines, which would also serve as headquarters for the district. Brother Stanley Clarke, newly elected Superintendent, and his family moved in soon afterward. Brother Chas. Long, Secretary and Treasurer, also established a permanent office at his home not far away.

Chapter 12.

MID-WINTER AND SPRING CONVENTIONS

In the very beginning Brother Opperman started the custom of having an annual camp meeting, and ever since his time his successors have continued the practice. But to Brother Goben, District Chairman, belongs the credit for starting the annual conventions, which were held in winter.

Early in the winter of 1917-18 Brother Goben was in Chicago at the Stone Church where Brother Hardy Mitchell was pastoring. While there the Scofield Bibles were beginning to come into use among the Pentecostal people, and the matter of dispensations as taught therein proved to be very helpful to our people. Upon his return to Iowa he felt led to convey these truths to his fellow ministers and the brethren. Apparently he considered the best way to do this would be to call a convention for the dissemination of these important matters.

Accordingly he called a 10 day convention for Davis City, Iowa, to begin December 27, 1917. The meetings were held in the old brick church and headquarters were maintained at the old Burrell rooming house, owned by Curtis Burrell and his father, adherents of the faith.

The evening services were evangelistic in nature, but the day sessions were mostly Bible teaching, ably presented by Brother Goben. The seven dispensations of God's plan of the ages, from Innocense to Kingdom Age were clearly and vividly portrayed with all their complications. Prior to this time some people were not clear on Law and Grace, nor between New Testament teaching and that of the old. Neither was there an intelligent understanding of Jews and Gentiles. Brother Goben's lessons were well received and were of untold value to the people. The first convention of the district was both important and historic.

An unusual feature of this meeting was the outdoor baptizing of a number of people in mid-winter. On the last day, Sunday, January 6, Brother Roy Scott baptized about 10 people in Grand river, through a hole cut in the ice. Strange as it may seem to some people it is a noteworthy fact that no one caught cold as a result of the cold experience.

The next December a four day meeting was held at Hopeville in charge of Brother Goben, which might be called the second annual convention. At this time there may have been no thought of making these an annual affair, for no record is now available of any gathering for the third winter, but after that time they were regularly held each year. Hopeville

is a small inland town in Clarke County, where a good assembly existed. The attendance was comparatively small. Brother Goben and others stayed at the home of Brother Warren Pennock, while others lodged with Brother Willis Rilea, both prominent local farmers. This occasion was about three weeks after the famed Armistice day, and when the spirit of patriotism was running high. It seems that some over-zealous American fancied that some of the Pentecostal people had said something unpatriotic, and in retaliation had gone to the church and broken window lights, smashed a lamp and chopped the organ to pieces with an ax.

The next convention was held at Perry, Iowa, in December, 1920, and Brother E. N. Bell, General Superintendent, was the guest speaker. After this time the information about these conventions is quite meager, but Brother Goben was no longer the Superintendent and an outside speaker was always secured.

At the convention in Perry, Iowa, in January, 1926, Brother Scott resigned to go to Egypt and Palestine for a second term of missionary work. Brother Chas. Long, then Secretary-Treasurer, was elected to take Scott's place, and Brother Andrew Crouch was chosen to take the secretarial work.

During many of the recent years Brother Ernest

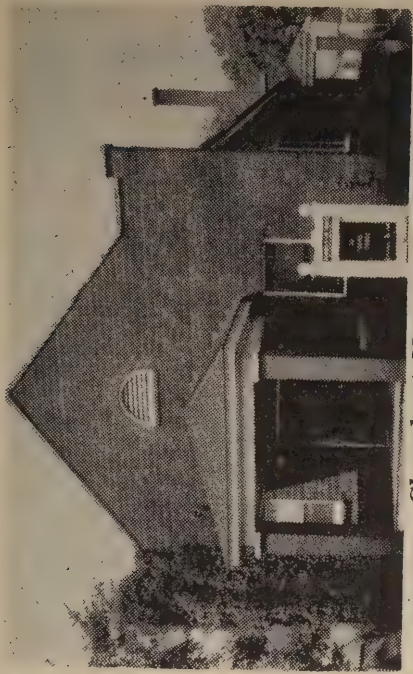
Williams, General Superintendent from Springfield, has been the main speaker. His messages have always been very appropriate and beneficial and enjoyed by all. Since 1938 most of the conventions have been held in Des Moines, and were conducted either in the old Princess theatre, the People's Church or the Armory.

After the convention in Newton in January, 1937, it was decided to have these annual meetings in the spring instead of during the winter time. Quite frequently either bad weather or roads, or perhaps both, greatly hindered people from coming; hence the change to a later time. There was no convention in 1945. A list of convention places and dates are here given:

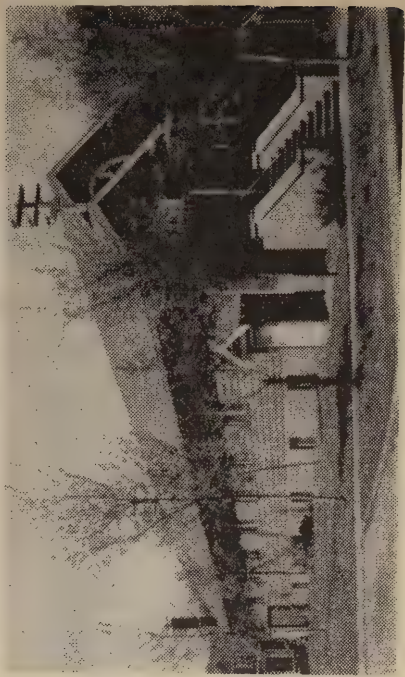
1. Davis City, Iowa ..... Dec. 27-Jan. 6, 1918
2. Hopeville, Iowa ..... Dec. 2-6, 1918
3.
4. Perry, Iowa ..... Dec. 4-12, 1920
5. Mercer, Missouri ..... Dec. 1921
6. Knoxville, Iowa ..... Jan. 1923
7. Des Moines, Iowa ..... Feb. 1924
8. Trenton, Missouri ..... Jan. 1925
9. Perry, Iowa ..... Jan. 22-31, 1926
10. Des Moines, Iowa ..... Mar. 1927
11. Princeton, Missouri ..... Jan. 17-22, 1928
12. Creston, Iowa ..... Feb. 1929

13. Trenton, Missouri ..... Jan. 1930
14. Monroe, Iowa ..... Dec. 26-Jan. 4
15. Newton, Iowa ..... Jan. 5-8, 1932
16. Trenton, Missouri ..... Jan. 3-6, 1933
17. Newton, Iowa ..... Jan. 15-19, 1934
18. Knoxville, Iowa ..... Jan. 8-10, 1935
19. Knoxville, Iowa ..... Jan. 6-10, 1936
20. Newton, Iowa ..... Jan. 5-7, 1937
21. Des Moines, Iowa ..... Mar. 27-31, 1938
22. Perry, Iowa ..... Apr. 6-10, 1939
23. Creston, Iowa ..... Apr. 2-5, 1940
24. Des Moines, Iowa ..... Apr. 1-4, 1941
25. Newton, Iowa ..... Apr. 7-9, 1942
26. Des Moines, Iowa ..... Apr. 6-8, 1943
27. Des Moines, Iowa ..... Apr. 10-12, 1944
28. No convention.
29. Des Moines, Iowa ..... Apr. 8-11, 1946
30. Ottumwa, Iowa ..... Apr. 15-18, 1947
31. Des Moines, Iowa ..... Apr. 12-15, 1948

In addition to the Statement of Fundamental truths previously given, should be given the position of our people regarding a few other matters. Concerning divorce and remarriage the District Council has adopted the following resolution of the General Council; (in part) "Low standards of marriage and divorce are very hurtful to individuals, to the family, and to the cause of Christ, therefore we discourage



Church at Newton, Iowa



Church at Sioux City, Iowa

Church at Council Bluffs, Iowa

Church at Oskaloosa, Iowa

divorce by all lawful means and teaching. We positively disapprove of Christians getting divorce for any cause except for fornication and adultery, (Matt. 19: 9); and recommend the remaining single of all divorced Christians, and that they pray God so to keep them in purity and peace (See I Cor. 7). Since divorced and remarried persons in the ministry usually cause stumbling, reproach and division, whatever may have been the cause of divorce, we disapprove of District councils ordaining or licensing to the gospel ministry those who have married and are now living in a state of matrimony while former companions are living."

The following quotation from the District book of constitution and by-laws gives their attitude toward secret societies. "That all ministers affiliated with us refrain from identifying themselves with any of the secret orders which we recognize as essentially of the world, worldly; and we advise any who may have identified themselves with such orders to sever their connection therewith."

The use of tobacco in any form among the Pentecostal people has always been a troublesome matter. When the gospel is preached in the proper way the converts are usually delivered from the power of this unclean habit at once, but frequently some still cling to their former practice. Customs vary in different

places, depending upon the teaching and tendency to compromise, but usually those who indulge are not eligible to hold any office or have a prominent part in the Church's activities, and in many places even membership is denied such people.

For the most part the attitude of the Pentecostal people toward the Jews has been good. While they recognize their faults they also know that they are God's chosen people, and that what they are now enduring is only a reaping of what they once sowed in rejecting their Messiah. The saddest words of history are what they once said, "Let his blood be upon us and upon our children." The Assemblies of God are definitely behind the Jews in the aspirations to secure Palestine, knowing that eventually the King of kings will come in their behalf to establish an everlasting kingdom centering in Jerusalem.

Inasmuch as Christ is no respector of persons it logically follows that His people are, or should be, the same way. God's true people cannot have hatred toward other nationalities, nor discriminate against those of another race. The Spirit of the Lord blends all of these differences into one loving family, of which Christ is the head.

Of the constituency there is no radical feeling against the national government nor its executives. They realize that human government and law is or-

dained of God for the well-being of society. Our people feel that their specific duty is to work for the spirtiual and eternal welfare of mankind rather than in a material and political way. They firmly believe in religion freedom and the separation of the state and church.

There is respect for the various denominations of Christian people, who had as much right to start a separate body as the Pentecostals had, but there is contempt for modernism, as is found in many churches and pulpits today. The "fifth columnists" within the ranks of the Christian church constitute a real menace, and one that is vigorously opposed by full gospel people.

It goes without saying that the Pentecostal people are in the "dry fold," strongly opposed to the liquor traffic in all its sinister forms. It would be hard to conceive of a real Pentecostal person having any part in the sinful business, such as working in a "beer joint" or leasing a building for such purposes.

It has been no uncommon thing for Pentecostal people to be accused of losing their mind, and some apparently really believed it. A good example of this is shown in the case of Miss Irene McWilliams of Decatur county. She was living with an aunt when she became converted and received the baptism of the Holy Ghost. Because the girl prayed and read her

Bible a good deal, even late at night, her aunt concluded that she was losing her mind. Finally her church friends brought her case to the officers at Leon, the county seat. A day was set for an examination of the matter and the aunt summoned to appear. When the day arrived the aunt failed to come. Attorney Cal Huffman, who handled the case, after a thorough investigation declared that the girl was perfectly sane. He charged the sponsors of the investigation $10 and then handed the money to the girl to buy clothes with. A fair crowd of the saints had gathered for the occasion and when all was over they sang in the court house lobby the song "Victory." (June 24, 1915).

Many amusing incidents occurred among the workers on the field. Perhaps a few would not be amiss here. One Sunday afternoon when a meeting was in progress at Elk chapel in Decatur county a sparrow got inside the church through an open door or window. Flying too high to find its way out it entertained the crowd for a time, and then for some strange reason the bird lit on the bald head of Harrison Hamilton, who was sitting in the audience. On another occasion the pioneer workers were holding a tent meeting one evening when a big, friendly collie dog came upon the platform. One of the workers took the dog off and sent him away. Some of the people

smiled, others snickered, whereupon another of the workers arose from his chair to administer a gentle rebuke. Among the things he said was, "This is no vaudeville show." When he sat down the canvas seat of his chair burst through and the man went to the floor. Immediately the crowd roared with laughter, thinking that it was a first-rate vaudeville after all. Once a meeting was in progress in a small town church building when a fire was discovered on the roof. The meeting immediately broke up and the fire was soon put out. After this abrupt interruption the meeting proceeded as usual.

The winter of 1935-36 is worthy of passing mention. The U. S. Weather Bureau in Des Moines said that it was the worst winter in 117 years. For exactly five weeks the sub-zero weather continued unabated. During this 35 day period there were only three days when the thermometer did not register zero or below, (Perry station) the minimum being 29 below zero. This cold spell had a definite beginning on January 18 and definitely came to an end on Washington's birthday.

Light snows every few days, high winds and no melting resulted in unusual drifting which blocked all highways. Principal roads were repeatedly opened up by snow plows; others remained closed until spring. Farmers grouped together in going to town in bob-

sleds to get provisions, often taking down fences and going through fields. The extreme cold weather made an unusual demand for coal, but unfortunately miners were hindered from getting to the mines and trucks were likewise hindered in hauling the coal, consequently there was a real coal shortage.

Because of blocked roads, extreme cold and a coal shortage all schools were closed for considerable periods of time. The Perry high school was closed for a total of twelve days; perhaps many were closed for longer periods. Churches too were seriously effected by suspension of services, reduced attendance and lack of coal. It was a never to be forgotten winter.

Due to the fact that deaths and funerals sometimes occurred within the families of our ministry, and when funds were low, a plan was devised for all to share in bearing the expense. Brother Glenn Renick was the principal promoter of the plan, which was called the Benevolent Burial Investment. Each member was to contribute so much toward a fund to be used when needed. The amount for each funeral was to be at least $250 and could not exceed $500. This benefit was not only for ministers and their families but for all members of their churches, unless physically disqualified.

For several years the matter was discussed pro and

con. Some said that they were looking for the "upper-taker" and not the undertaker. The idea was based upon the scripture in Galatians 6:2 which says, "Bear ye one anothers burdens and so fulfill the law of Christ." Finally at the mid-winter convention at Trenton, Mo., on January 6, 1933, a resolution was passed authorizing the adoption of the plan. Despite the official action taken the plan was never put in successful operation.

Chapter 13.

FOREIGN MISSIONARY ACTIVITIES.

No greater commission has ever been received by man than the one given by the Lord Jesus Christ when He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In 1803 Meriweather Lewis and William Clark received a commission from President Thomas Jefferson to explore the new Louisiana Purchase and the Missouri river. This was a great example of what men are called upon to do by one of high rank and authority. But the Great Commission far transcends all appointments of men, because of the abundant power of the one who said, "All power is given unto me in heaven and in earth." The greatest decrees of history have been of limited scope and of comparative short duration, but Christ's potent words were universal in application and just as much in force today as when spoken 1900 years ago.

Real salvation and Christianity is bound to make people missionary minded. The Lord's first disciples lost no time in witnessing to and winning others. Jesus said of His prospective church, "Ye shall be witnesses unto me both in Jerusalem, (home com-

munity) and in all Judea, and in Samaria, and unto the uttermost part of the earth."

The first Pentecostal missionaries to go to foreign fields from this district were Brother and Sister Clyde Miller and Miss Vivian Waldron. They left Des Moines in September, 1911, bound for British East Africa. Their departure was from the Ladd mission shortly before the opening of the Opperman Bible School. Later Brother and Sister J. R. Buckley went to the same section of Africa. They were in the Lake Victoria region, right on the Equator, and where the natives spoke the Tholou language. There was no organized body in those days to stand behind these people, but to meet the need a local missionary board was formed in Des Moines to send them support and encouragement. Sister Ladd and Brother J. W. Ellingston were mostly responsible for "keeping the home fires burning."

The next spring another group left for work in Egypt. This party consisted of Brother and Sister Frank Crouch, Brother and Sister John Crouch, Brother and Sister Andrew Crouch, Brother and Sister Hugh Cadwalder and a boy, James Crouch. They sailed from New York City on May 2, 1912. When their vessel passed the place where the ill-fated S. S. Titanic had sunk a short time before, the people aboard threw flowers upon the waters in commemora-

tion of the 1517 who had lost their lives in this awful tragedy. Upon arrival in Egypt they were warmly received by Brother Brelsfords and others who had preceded them. They set to work with a zeal characteristic of Agnes Crouch and accomplished a great deal during their time there. Their principal places of labor were Assiout, Nikala and Minieh.

In January, 1913, another group left to reinforce the missionaries in Egypt. They were Brother and Sister Roy Scott, Brother and Sister Jesse Baker and Brother and Sister T. D. Hicks. Unfortunately one of this number, Brother Hicks, died on the field and was buried on foreign soil to await the resurrection morning. Just as military soldiers are lost in action, so it sometimes occurs that soldiers of the cross sacrifice their lives in establishing the kingdom of God. These were the only pre-Council missionaries from this district. The Crouch party went mostly at their own expense, expecting to remain there until the rapture, which they believed was very near at hand.

After the Assembly of God Council was formed and international headquarters established at Springfield, Mo., a strong missionary department was begun. A progressive missionary policy of the whole gospel for the whole world had been vigorously carried on through the years, with remarkable success. Mis-

sionaries of today have many advantages over those of the early days. For many years this department had been in charge of Brother Noel Perkins, who has ably supervised this work.

Eventually the early missionaries returned to America. In 1925 the Missionary Department was much in need of an American to supervise the work in Egypt. Brother Scott, having had experience in Egypt and knowing the Arabic language, was considered the logical one to send. Accordingly he was asked, and consented to go. At the mid-winter convention in Perry in January, 1926, he resigned as Superintendent of the district that he might return to Egypt. Soon after this he and his wife and two children, Mary and Arnan, sailed for Egypt again. During this second term as missionary he went to Palestine and visited the places of interest in the Holy Land.

About 13 years later, and after Scott's return to America again, a similar condition arose in Egypt and this time the Missionary Department sent Brother Hugh Cadwalder and wife, who also were experienced in Egyptian matters. They were there when the war conditions got so bad at the time that General Rommel was approaching from Europe. Because of these conditions it seemed advisable for our missionaries to leave, so the Cadwalders, Sister Marjorie Mahaney

and others returned home via a long circuitous route, sometimes through dangerous areas. Phillip Crouch, son of Andrew Crouch, and his wife had gone to Egypt prior to the war. In addition to his missionary work he did some work for the British government and remained on the field all through the most dangerous period. Later they came home, but returned to Egypt soon after the war closed.

In 1928 Brother Arthur Berg, missionary from central Africa, returned to America and visited many churches of this district in behalf of a world missionary plan of his own devising called the "Busy Bee" plan. Those participating were given a small round wooden bee hive in which to accumulate their weekly pledges. Under this plan 25% of all offerings were used for home missions to build up the home base for further expansion all around.

The Pentecostal people have always been a missionary minded lot, and early solicitations were made through the various papers in circulation. Unabated zeal for missions resulted in a definite Missionary Department being created in 1919, committed to a policy of sending 100% of the people's money to the foreign fields. This was a branch of the General Council work, and since that time its growth has been phenomenal.

J. R. Flower, General Secretary of the Assemblies

of God reports the following for the calendar year of 1946:

Offering for missions	$ 1,614,707.50
Home missions under World Mission plan, returned to the districts	109,522.53
Offerings designated for Office Expense and Administration	31,214.80
Offerings, Literature fund	2,881.23
Given direct to missionaries and reported to Missions Dept. by them	205,561.42
	$ 1,963,887.48
Offerings received for home missions apart from World Mission plan	126,762.20
GRAND TOTAL	$ 2,090,649.68

A report of the Foreign Missionary Department by states shows that Iowa, with 3,336 members, gave an average of 57c per month during 1946, or a total of $22,684.80. On February 13, 1947, the Missionary Department had 617 missionaries under appointment scattered through far flung fields in nearly all parts of the world. This is more than those of the Southern Baptist Convention, with a reported membership of three millions. May God continue to bless in carrying out the Great Commission.

It is believed that the following is a complete list of all missionaries from this district.

Name	Date of sailing	Field of labor
Mr. and Mrs. Clyde Miller,	Sept. 1911,	British East Africa
Miss Vivian Waldron,	Sept. 1911,	British East Africa
Mr. and Mrs. J. R. Buckley,	Sept. 1911,	British East Africa
Mr. and Mrs. Frank Crouch,	May 2, 1912,	Egypt
Mr. and Mrs. John Crouch,	May 2, 1912,	Egypt
Mr. and Mrs. Andrew Crouch,	May 2, 1912,	Egypt
Mr. and Mrs. Hugh Cadwalder,	May 2, 1912,	Egypt
Henrietta Robertson,	May 2, 1912,	Egypt
Mr. and Mrs. Jewell,		Africa
Mr. and Mrs. Roy Scott,	Jan. 4, 1913	Egypt
Mr. and Mrs. Jesse Baker,	Jan. 4, 1913	Egypt
Mr. and Mrs. T. D. Hicks,	Jan. 4, 1913	Egypt
Miss Pearl Pickle		Africa
Miss Viola Parker		India
Miss Daisy Bullard		Liberia
Miss Hettie Steffen		India
Mr. and Mrs. LeRoy Williams,	1936	Peru
Lawrence McKinney		China
Mr. and Mrs. Morris Williams,	Feb. 1945	British East Africa
Mr. and Mrs. Sidney Bryant		India
Mr. and Mrs. Philipp Crouch		Egypt

Mr. and Mrs. Cyle Davis		Chili
Mr. and Mrs. Russell Schirman,	Jan. 1947,	Ivory Coast
Mr. and Mrs. Donald Rich, 1947		China
Mr. and Mrs. Melvin Leslie, Nov. 28, 1947		India

Church at Ewing, Missouri

Church at Columbia, Missouri

Chapter 14.

OUR RELATION TO THE GENERAL COUNCIL.

In a preceding chapter we have told how the Assemblies of God was born and the General Council formed. For the national body to function it was necessary to have subordinate groups, called District Councils, representing all sections of the nation. Obviously there would be a very close relationship between the two, and neither could thrive without the other. The assemblies of each district must depend upon a central body and headquarters for accredited papers, Sunday school supplies, educational facilities, and as a clearing house for missionary funds. The General Council must depend upon its constituency for financial support, students, ministers and general progress. What is of interest to one is also of interest to the other, therefore some of the principle historic facts of the General Council and national headquarters are here given.

Brother E. N. Bell, formerly a Baptist minister of Fort Worth, Texas, was elected as first Chairman in the initial meeting at Hot Springs, Ark., in April, 1914. In October of 1915 he was succeeded by J. W. Welsh, who continued until 1920, when E. N. Bell was again elected, and re-elected in 1921. At this time

the term of office was changed to two years and the name of the office from Chairman to Superintendent. In 1923 J. W. Welsh was elected again, followed by W. T. Gaston in 1925, who served for four years. He was succeeded by Ernest S. Williams, the present Superintendent, who has already served for 18 years.

J. R. Flower was the first General Secretary, from 1914 to October, 1916, when he was succeeded by S. H. Frodsham, who served for three years. In 1919 E. N. Bell took over, but a year later was succeeded by J. W. Welsh, who served for three years. For 12 years J. R. Evans was Secretary, but in 1935 J. R. Flower was again elected, and has continued steadily since that time.

Concerning the establishment of national headquarters Brother Flower says, "When the Council was formed . . . I went to Malvern, Ark., and helped Brother Bell pack up his equipment for moving to Findlay, Ohio. We occupied quarters furnished to us by Brother T. K. Leonard. In the November General Council of 1914 held at the Stone Church in Chicago, authority was given to move the publishing house to St. Louis, Mo. The name *Gospel Publishing House* was given to us by Brother T. K. Leonard, who already had been operating a printing plant in Findlay under that name." The location in St. Louis

was at 2838 Easton Ave., and for three years the new movement centered in this historic city.

The publishing house and headquarters were moved to Springfield, Mo., in the summer of 1918. Of this move Brother Flower further states, "The business men of the city of Springfield assisted us in the purchase of a brick store room formerly used as a grocery and meat market. The cost was about $3500. In 1922 we asked the city for assistance to purchase a 15 acre tract of oak timber about two miles north of the Publishing House on Grant St. A drive was made and the major portion of the cost of that tract of land was donated by the city businessmen." It was on this tract of land that the Central Bible Institute was later built.

The Pentecostal Evangel, official organ of the Assemblies of God, has been the principal medium of circulation and instruction for the whole church, from coast to coast. Without this wonderful paper the work could never have had the phenomenal growth that it has enjoyed.

When the General Council was formed in 1914 Brother E. N. Bell was publishing a Pentecostal paper at Malvern, Ark., called *Word and Witness* while Brother J. R. Flower was publishing a similar paper at Plainfield, Ind., called the *Christian Evangel.* Both men were pioneers and promoters in the newly

formed Council. It seems that both papers continued for about a year and a half, and then the *Word and Witness* was discontinued, and the name of the other changed to *Weekly Evangel.* At this time (Jan. 1, 1916) the *Evangel* was changed from an eight page publication to one of 16 pages.

When the first issue of the paper was published in Springfield in 1918 the name was changed back to *Christian Evangel.* "Some objection was raised to this name by Brother R. A. Brown of New York in the 1919 General Council in the Stone Church in Chicago, and the name was changed to *The Pentecostal Evangel;* that name appearing on the Evangel in the first issue in October, 1919. The name has continued to be the Pentecostal Evangel ever since." Early in 1947 122,000 copies were being published weekly, and were sent to all parts of the world.

Of the beginning of the publishing house Brother Flower says, "We secured some second hand printing machinery from a friend in Washington, D. C., and moved it to St. Louis in January, 1915. Brother Bell and I both advanced some personal money for the purchase of a second hand linotype machine which was purchased from a newspaper at Alton, Illinois. From this small beginning has grown the large, modern plant at Springfield today. Now the Gospel Publishing House employs 225 people. The presses

are running to full capacity, and part of the time even night shifts are run. 600 tons of paper are used annually. The present plant, large as it is, is inadequate for the need, and already a ball park has been purchased and plans made for a million dollar publishing house to be built as soon as construction materials are more normal.

The first Sunday school quarterlies were published in 1921, and two years later Sunday school papers were begun also. Today the importance of Sunday school work is fully recognized and vigorously promoted. Now it takes 555,000 quarterlies each quarter to meet the need. Some of these are printed in Spanish to accommodate the Latin-American churches as well as many Spanish speaking people in the states. The paper used for quarterlies alone amounts to 125 tons a year.

The Christ's Ambassadors movement was begun in California prior to 1927, but not until the General Council meeting in Springfield in the fall of that year was official recognition given. Since that time the young people's work has overspread the whole country.

On January 6, 1946, a nation-wide Assembly of God broadcast was begun, which is known as "Sermons in Song." Rev. E. S. Williams, General Superintendent, gives a short timely gospel message each

time in connection with an animated song service. At the present time this program is being released over more than 90 stations in all parts of the nation.

The Assembly of God Bible schools, ten in number, have contributed much to the growth and development of the movement. The total enrollment for the school year of 1946-47 was 2,584 students, and 1,800 more were turned away because of lack of facilities. Central Bible Institute at Springfield, Mo., was begun in 1922. Today their group of new brick buildings amid a setting of oak trees at the outskirts of the city provides an ideal place for young folks with ministerial aspirations. The present enrollment is 555.

In 1943 the National Association of Evangelicals was launched to counteract the unscriptural teaching and political influence of the Federal Council of Churches of Christ. This modernistic body claimed to speak for Protestant America, and the fundamentalist, Bible-believing Christians were gradually losing their constitutional rights and privileges. The breach between the two factions had become so great that a separation was inevitable.

When various denominations rallied to the Bible standard it is easy to see that the Assemblies of God, and other Pentecostal groups too, would support such a move, and even join in a united front against the in-

roads of modernistic teachings and practices. Accordingly the General Council took action to join the National Association of Evangelicals in their meeting of Septembr 2-7, 1943. There are now 24 denominations co-operating under the N. A. E. banner, representing a constituency of over three million souls who have not departed from the faith. Their combined efforts are having a telling effect upon Christendom, commercial broadcasting and our national government.

Chapter 15.

FACTIONAL BODIES

Unfortunately the time came when the new Council work must suffer the stigma of division, which has been so common since the Reformation period. These "splits" came not because of differences in teaching but apparently because of unwillingness to cooperate and a desire for personal prominence. What a shame it is that our common adversary could so divide our people, so that in some places there are small groups struggling along very ineffectively and out of harmony with their relatives. God grant the day when carnality might be subdued, and we stand together in one united front to face the most perilous times the world has ever known.

Pentecostal Church of God

In the fall of 1919 the General Council of the Assemblies of God met in Chicago for their annual convention. At this time Brother Brinkman of Chicago was publishing a paper, well known at that time, called the *Pentecostal Herald*. Brinkman was a Council man and suggested that his paper be made an official organ of the Assemblies of God, as the Pentecostal Evangel already was; having two instead of one. Both papers were about equal in circulation,

and the assembled brethren agreed to do this, leaving Brother Brinkman editor and publisher of the Herald, but would require it to be under General Council supervision. All was okey except the latter proviso, which Brinkman would not consent to.

As a result of this difference Brother Brinkman and others called a meeting in Chicago the following December to organize a new movement. Upon organization (Dec. 30) it was first called the "Pentecostal Assemblies of the U. S. A." Brother Sinclair of Chicago was chosen the first Chairman or Superintendent, and Brinkman became the first Secretary.

In February of 1922 the name was changed to "The Pentecostal Church of God." In the year 1927 the national headquarters was moved from Chicago to Ottumwa, Iowa, and Brother A. D. McClure became General Superintendent; a position he held until the fall of 1933. After the move to Ottumwa Brother McClure published their official organ, which was now called *The Pentecostal Messenger*. At their general convention in 1933 it was decided to move the office of the organization to Kansas City, Mo., and Rev. G. F. Fons became Superintendent. J. W. May is the present Superintendent.

According to their latest official publication (1947) they are organized in 23 districts in the

United States. Within the area of our district they have about 14 churches, only two of which are in Iowa; one at Seymour and the other at Council Bluffs.

The Foursquare Church.

About 1915 the people of this district were beginning to hear of Aimee Semple McPherson, who was being wonderfully used of the Lord. Of Canadian birth and rearing, she, early in life, went as a missionary to China with her young husband Mr. Semple. Mr. Semple died, she returned to America and later married Mr. McPherson.

Her evangelistic zeal soon won her distinction, and upon coming to the states she became identified with the Assemblies of God. She held meetings in many places, and Brother Chas. Long has told of how she preached at a General Council meeting in Springfield when people literally flocked to the altar under her preaching.

She became so successful and popular that she decided to withdraw from the Council and start a movement of her own, but retaining the same full gospel as heretofore. To this new faction she gave the name "Foursquare," which represents regeneration, divine healing, the baptism of the Holy Ghost and the second coming of Christ. People rallied to her support in a remarkable way. In Los Angeles,

Calif., she built the magnificent Angelus Temple, which was opened in 1923. The Council brethren regretted this move, but were in no position to especially criticize her; after all, she was preaching the same full gospel that they were, but the feeling prevailed that solidarity would have been much better. The work grew and prospered, especially on the West Coast, for she was especially used of God in divine healing.

In 1926 Brother A. J. Derry had a Council work in Des Moines on S. West Ninth St. Brother Goben, after a few years of absence from the district, returned to Iowa and wanted to start a work in Des Moines. Therefore Brother Derry turned his post over to Brother Goben, presumably to be in fellowship with the Council brethren.

Soon afterward Brother Goben openly revealed his interest in the Four Square work and moved to a new location on East Grand Ave., which he called "The Des Moines Gospel Tabernacle." At this time Brother Goben regarded the original Pentecostal work as too old fashioned, and lacking the popularity that the Four Square work was then enjoying. The pomp and display of the McPherson's meeting made the Council efforts look "cheap."

His next step was to bring Sister McPherson to Des Moines for a few days meeting. Her appearance was

at the Hoyt Sherman Place (Jan. 28, 1927) and when Brother Goben introduced the distinguished guest he said, "This is the day that I've been looking forward to, when I could bring our Sister McPherson to Des Moines and Iowa." A year from the following March she returned to Des Moines again for a longer time—at the Coliseum. Because of the publicity that she had received through a recent and strange kidnapping case the people filled both places to overflowing. These meetings gave a fine boost to Brother Goben's new venture in Des Moines.

During the summer of 1927 Brother Goben was appointed for field work for the Four Square movement, and in the fall moved to Los Angeles and was made General Superintendent over all the churches and preachers of the entire work. This move further widened the breach between Brother Goben and the Council, resulting in an enstrangement between the two bodies in this district. His humble spirit of former times was gone and a feeling of importance seemed to actuate his life. It is Sister Goben's opinion that overwork gave him less time for prayer, and this in addition to the exaltation of the people caused his spiritual decline.

Aside from these spiritual changes there was also failing health. While in Joliet, Ill. (January, 1933) he had double pneumonia and nearly died. Later, in

Chicago it was discovered that he had a cancer. He returned to Los Angeles and on April 19 entered the General Hospital. Here he suffered terribly until death came on Sunday morning May 21, 1933. He was 46 years, 8 months and 21 days old at this time. His premature passing is indeed a sad bit of history for the Pentecostal people of this district. It is only one of the many things that we cannot understand in this present life, but it should impress us with the importance of keeping our eyes on Jesus.

The Los Angeles funeral was held at the Brown Funeral Home. Brother Hardy Mitchell, Brother John Bostrom and Tom Liddecoat of the Midnight Mission all spoke at the service. The body was then taken to Lucas, Iowa, for burial (May 28). Here another funeral service was held in the Presbyterian church; the same place where he was converted 25 years before. This service was conducted by Rev. A. E. Beals, pastor of the Baptist church at Russell, Iowa, and close friend of the Gobens.

During the time of Brother Goben's work as District Superintendent he was always regarded in high esteem by the brethren, as well as those without. He was a consistent Christian, an able preacher and a capable official.

The Four Square work in this district has grown slowly. Brother Long, District Secretary, says,

"Probably the number of Four Square churches in Iowa would not exceed ten." The principal one is in Des Moines and on East Grand Ave., near the Capitol. This place was originally a board tabernacle with a dirt floor, but about ten years ago was replaced with a fine new modern building. Rev. H. H. Caswell is, and has been for a long time, the pastor.

Open Bible Standard Church.

The Four Square work in Iowa grew fast for the first five years. Twenty or more churches were begun, several of which were in Des Moines. Of those in the Capitol City the one at 19th and Crocker was the largest and most prominent. The fine brick building in which they met was formerly the Grace M. E. Church, and at first was merely rented by Willard Pope, the pastor. Within a year John Richey became pastor and was instrumental in the purchase of the building in 1928.

During the first year of Four Square work in Des Moines a young man by the name of Chas. Leaming was saved under the ministry of Pastor Willard Pope. At the close of Aimee McPherson's second meeting in Des Moines he was ordained to the ministry, and later became an ardent preacher. He succeeded in starting a number of new churches, the first being at Forest City, and the first outside of Des Moines. At the zenith of their success in Iowa John Goben was

National Chairman and John Richey was Chairman of all the midwest territory, including Iowa.

With so much achieved and a very promising outlook an unexpected thing occurred which changed the whole course of the major part of the Iowa churches. In 1932 Sister McPherson was at the point of doing two things which her preachers and officials could not sanction. Neither of these were ever done but it resulted in the loss to her and her movement of many preachers, churches and territory. In addition to this was the feeling that it was not a woman's place to rule the church.

Chief among the objectors of Sister McPherson's policy was John Richey, leader in the Midwest. Accordingly he called a meeting in Des Moines for all preachers and workers of his constituency. The whole situation was discussed and a decision reached to withdraw from the McPherson camp. The next step was to organize a new movement, with no change in doctrine or teaching.

The new faction chose the name of "Church of the Open Bible," and John Richey was elected the first General Chairman (Aug. 1923). It now became the duty of all pastors to present the matter to their respective churches in view of transferring them over to the newly formed movement. Of the more than twenty churches, only four or five refused to

make the change, two of which were in Newton and Cedar Rapids. The big church at 19th & Crocker in Des Moines, and under the leadership of Brother Richey immediately changed, and this place through the years has been the center of Iowa activities.

In 1936 a merger was effected with the Bible Standard people of Eugene, Ore., and the name changed to "Open Bible Standard." The western group was a split from the original Apostolic Faith movement of Portland, Oregon, who were Pentecostal, but tenaciously held to the second work idea of sanctification. Differences on this matter prompted the beginning of the Bible Standard work begun by Joseph Conley and Fred Hornshuh. At the time of the union each body had thirty or forty churches and twice that many ministers.

With the Assemblies of God, the Four Square and the Open Bible Standard people all believing the same thing and yet working separately in the same field there naturally would be some peculiar circumstances arise. In many places there has been a friendly spirit and cooperation. In other places there has been a spirit of rivalry and competition. In some towns where one group was established one of the others would come in and open up a rival church. Finally an agreement was reached by leaders of all concerned not to enter a city of less than 10,000 where any one

of the three had already begun a work. Generally speaking there has been a fair degree of unity and co-operation. The Open Bible folks have sent much missionary money to their missionaries through the Assembly of God channel at Springfield. Ministers have often intermingled between the churches, and there have been several attempts of the Assemblies of God and the Open Bible churches uniting, but so far this has not been realized.

Today the combined Open Bible Standard movement say that they have 160 churches, 35 of which are in Iowa, and twelve in Des Moines. E. J. Fulton of Eugene, Oregon, is the present national leader. Much credit is due Rev. Chas. Leaming, who has been the principal promoter through the 20 year span of both the Four Square and Open Bible periods.

Chapter 16.

THE STORM LAKE CAMP SITE.

For 25 years the annual camp meetings were held in a tent at whatever point seemed most suitable. Tents had to be replaced, and were expensive. Depreciation on canvas goods amounted to a good deal each year. If the tent was only used 10 days a year it seemed a pity to have the Lord's money so inactive, and if it was used for evangelistic work it would need replacing so much sooner. Besides, the location for these meetings often presented a problem. Seldom was the place all that was desired, and sometimes the conveniences were very inadequate.

In view of these facts, and in keeping with the general progress of the times, a feeling developed of wanting a permanent place with a wooden tabernacle and handy conveniences. A few other districts had already established such places, and they were proving quite satisfactory.

In 1934 Pastor Willis Smith of Sioux City learned of an abandoned amusement park at Storm Lake being for sale, apparently at a bargain price. He told the other district officials of the place and an investigation was made, and after prayerful consideration they decided to buy it, but not until the following January 15 was the deal completed.

The park, formerly known as Casino Park, consisted of about seven acres, and lay along the west shore of Storm Lake, where much of the bank is about twelve feet above the water level. This park was developed some years before at an alleged cost of $54,000 but now changed circumstances induced the owners to sell for only $10,500. The old dancing hall, 60 by 90 feet in size and of special construction, was now to be dedicated to God and used for the gospel services of the annual camp meetings. In addition to the land and pavillion there were four cabins, caretaker's home, cement block bath house, store room and water tower. There were also a soda fountain, counters, show cases , moving picture equipment, range stove, dishes and cash register. The place was about a mile and a half from the city of Storm Lake, a pretty place of about 5,000. It was 75 miles northeast of Sioux City and 160 miles northwest of Des Moines, but unfortunately many miles from the Missouri portion of the district. The business men of the city were glad to welcome the new enterprise to their city and granted many favors to the newcomers.

The first camp at Storm Lake in 1935 was a decided change from the established custom of the past quarter century. In the first place the meeting was far to the north of all previous locations; secondly, it

was the first one to be held in anything besides a tent, and thirdly, it was the beginning of a eleven-year period for the same camp meeting speaker—Dr. Chas. Price of California. No one else had ever served more than two years in succession. He was a man of mature years and good judgment, and his manner and preaching so pleased the brethren that he was asked to return year after year. In the spring of 1947 word came of his death in California. Another servant of the Lord had passed on to his reward.

Camp meeting meals by this time were no longer served free to all, as in the early camps, but were sold at a reasonable price, with the profit going toward current expenses. Besides this, there was a place where pop, ice cream and other light refreshments could be secured at any time.

A sad incident occurred during the 1944 meeting. Two young men, Donald Young of Creston and Russell Schirman of Perry, rowed a boat far out from shore. From this boat they were in and out, playing in the water. The Young boy, while in the water, was seized with cramps and rendered helpless. His companion made a heroic but futile attempt to save him, but destiny ruled otherwise. The unfortunate and untimely death was difficult to understand for God's trusting people, but it was one of those events that might come, even to the best of Christians. The

Entrance to the Storm Lake Bible Camp

Cafeteria and Dining Hall and Entrance to Camp Tabernacle

Storm Lake Bible Camp Tabernacle

C. A. Vesper Service, Storm Lake Bible Camp

boy was about 20 years old and the son of Mr. and Mrs. Jack Young of the Creston church.

All along there has been some objection to the camp site being so far from the southern part of the district. Because of this it is quite probable that eventually a change will be made. Should the state of Iowa become a separate district of itself the Storm Lake location would be much better than it is now. Some feel that a new location should be secured either in or near Des Moines.

Following is a list of all the annual camp meetings from the very beginning in 1911:

Place	Date	Speaker
Mercer, Mo.	Aug., 1911	
Princeton, Mo.	Sept. 6, 1912	
Lineville, Iowa	Aug. 13, 1913	L. C. Hall
Davis City, Iowa	July 31	T. K. Leonard
Davis City, Iowa	July 30	E. N. Bell
Lineville, Iowa	Aug., 1916	A. P. Collins
Davis City, Iowa	Sept. 7, 1917	A. P. Collins
Davis City, Iowa	Aug. 2, 1918	J. W. Welsh
Mercer, Mo.	Aug. 8, 1919	John Goben
Davis City, Iowa	July 30	T. K. Leonard
Creston, Iowa	Aug. 26	S. A. Jamison
Davis City, Iowa	Aug., 1922	W. T. Gaston
Mercer, Mo.	Aug. 10, 1923	D. W. Kerr

Place	Date	Speaker
Des Moines, Iowa	July 11, 1924	Chas. Shreve
Des Moines, Iowa	Aug. 14, 1925	W. T. Gaston
Des Moines, Iowa	Aug. 6, 1926	W. T. Gaston
Princeton, Mo.	Aug. 5, 1927	David McDowell
Des Moines, Iowa	Aug. 10, 1928	Fred Lohman
Creston, Iowa	Aug. 16, 1929	A. G. Ward—Ben Hardin
Princeton, Mo.		W. I. Evans
Chariton, Iowa	Aug. 7, 1931	David McDowell
Chariton, Iowa	Aug. 12, 1932	Ernest Williams
Chariton, Iowa	July 28	Stanley Cooke
Trenton, Mo.	Aug. 2, 1934	P. C. Nelson
Storm Lake, Iowa	July 14, 1935	Chas. Price
Storm Lake, Iowa	July 24	Chas. Price
Storm Lake, Iowa	July 23	Chas. Price
Storm Lake, Iowa	Aug. 5, 1938	Chas. Price
Storm Lake, Iowa	July 28	Chas. Price
Storm Lake, Iowa	Aug. 1, 1940	Chas. Price
Storm Lake, Iowa	July 16, 1941	Chas. Price
Storm Lake, Iowa	Aug. 6, 1942	Chas. Price
Storm Lake, Iowa	1943	Chas. Price
Storm Lake, Iowa	Aug. 1, 1944	A. A. Wilson
Storm Lake, Iowa	July 26	A. A. Wilson
Storm Lake, Iowa	July 25	Ernest Williams
Storm Lake, Iowa	June 18, 1947	Wesley Steelberg

Our national Memorial Day idea is one that might well be carried into our ministerial roster. It is only proper and fitting that we give grateful recognition to those who have gone before, and paved the way for the road that we now travel. In appreciation of their labors we are glad to honor the following "warriors" at this point in our history. The following is believed to be a complete list of our deceased ministers for this district:

T. D. Hicks ..... September, 1914
D. C. O. Opperman, 54 ..... July, 1926
Lankford Pease .....
William Waddell, 55 ..... March 24, 1932
John Goben, 46 ..... May 21, 1933
Gus Nigh ..... March 16, 1934
Mrs. J. R. Buckley ..... June, 1935
Peter Cale (over 70) .....
Elmer Trullinger, 56 ..... July 22, 1938
J. R. Buckley ..... October 22, 1938
Peter Kruse, 70 ..... October 13, 1939
Lillian Hinckle .....
E. K. Gabriel (over 80) .....
Harrison Hamilton, 69 ..... November 20, 1940
Delmar Moon, 27 ..... November 21, 1940
Andrew Crouch, 52 ..... June 1, 1942

Central Iowa has produced four preachers of outstanding ability—men who are more or less nationally

known. All were raised as boys in Pentecostal homes, and were never affiliated with any thing less than the Pentecostal movement. Hats off to their parents; they are to be congratulated. The boys are: William Long of Des Moines; David Boatwright, Jr., and Chas. Leaming of Woodward and David Hastie of Perry.

IN MEMORY OF REV. CHAS. S. PRICE, D. D.

A history of the West Central District Council of the Assemblies of God would not be complete without remembering Rev. Chas. S. Price of Pasadena, California, who was our camp meeting speaker for the first nine years of the Storm Lake Bible Camp. During these years we learned to love him and ap-

preciate his ministry and we come to feel that he was really one of us.

We will long remember his able ministry and the number of souls that found God during these camp meetings, also the long lines of the sick and afflicted who were prayed for many of whom were instantly and definitely healed and many others who were healed as they went.

His unique and pleasing manner of presenting the financial needs of the camp was definitely used of the Lord in helping to improve and pay for the camp grounds.

He was internationally known and people came from far and near to hear him speak and many who had been healed in other campaigns, came to testify to their healing. One year people were there from twenty-four states of the union and some from Canada.

He loved the Lord and was always ready to do His bidding and no need was too small for him to minister to and none too great for him to pray for and believe God would deliver.

On March 8, 1947, he was called to take his place among the hero's of faith on the other side but the benefits of his ministry will live on for many, many years in the hearts and lives of those who had the privilege of hearing him.

By Roy E. Scott

Chapter 17.

MISCELLANEOUS MATTERS.

A matter that is certain to be of special interest to every reader is the personnel of our district officers as we have traveled down through the years. Interesting changes are noticed at every turn of the road. Most history centers around individuals, who are the actors in the great drama of life. Unfortunately, the list is not complete for some years. Neither records nor memory seems able to supply the much desired information.

1914

Chairman ..... John Goben
Secretary ..... Joseph Darner
Treasurer ..... Frank Anderson
Presbyter ..... David Boatwright
Presbyter ..... John Crouch
Presbyter ..... Hugh Cadwalder

1915

Chairman ..... John Goben
Secretary ..... Joseph Darner
Presbyter ..... David Boatwright

1916

Chairman ..... John Goben
Secretary ..... Walter Howell

Treasurer ..... Roy Scott
Presbyter ..... David Boatwright
Presbyter ..... Kelly Campbell
Presbyter ..... Harrison Hamilton

1917

Chairman ..... John Goben
Sec.-Treas. ..... W. Howell-E. Hastie 1
Presbyter ..... David Boatwright
Presbyter ..... Kelly Campbell
Presbyter ..... Harrison Hamilton
Presbyter ..... Roy Scott

1918

Chairman ..... John Goben
Sec.-Treas. ..... Eugene N. Hastie
Presbyter ..... Roy Scott
Presbyter ..... Harrison Hamilton
Presbyter ..... Kelly Campbell
Presbyter ..... Chas. Dobson

1919-(2)

Chairman ..... John Goben
Sec.-Treas. ..... Eugene N. Hastie
Presbyter ..... Roy Scott
Presbyter ..... Kelly Campbell
Presbyter ..... Chas. Dobson

1920

Chairman ..... John Goben

Sec.-Treas. ..... Eugene N. Hastie
Presbyter ..... Roy Scott
Presbyter ..... Kelly Campbell
Presbyter ..... Chas. Dobson

1921

Chairman ..... Kelly Campbell
Sec.-Treas. ..... Chas. Dobson
Presbyter ..... David Boatwright
Presbyter ..... Willis Rilea
Presbyter ..... Wm. Burchett
Presbyter ..... I. M. Glanville
Presbyter ..... Wm. Gooden 3

1922

Chairman ..... Roy Scott
Sec.-Treas. ..... John Bostrom
Presbyter ..... Willis Rilea
Presbyter ..... I. M. Glanville

1923

Chairman ..... Roy Scott
Sec.-Treas. ..... John Bostrom
Presbyter ..... Willis Rilea
Presbyter ..... I. M. Glanville

1924

Chairman ..... Roy Scott
Sec.-Treas. ..... J. Bostrom-C. Long 4
Presbyter ..... I. M. Glanville

Presbyter ..... Willis Rilea
Presbyter ..... W. E. Longdin
Presbyter ..... Elmer Snyder

1925

Chairman ..... R. Scott-C. Long 5
Sec.-Treas. ..... C. Long-A. Crouch 6
Presbyter ..... W. E. Longdin

1926

Chairman ..... Chas. E. Long
Sec.-Treas. ..... Andrew Crouch
Presbyter ..... W. E. Longdin

1927

Chairman ..... Chas. E. Long
Sec.-Treas. ..... Andrew Crouch
Presbyter ..... W. E. Longdin
Presbyter ..... Glenn Renick
Presbyter ..... G. A. Comstock
Presbyter ..... J. W. Ellison
Presbyter ..... F. G. Cline

1928

Chairman ..... Chas. E. Long
Sec.-Treas. ..... Andrew Crouch
Presbyter ..... Glenn Renick
Presbyter ..... G. A. Comstock
Presbyter ..... W. E. Longdin
Presbyter ..... Chas. Carmichael

1929

Chairman ..... D. McDowell-R. Scott 7
Sec.-Treas. ..... R. Scott-C. Long 8
Presbyter ..... Glenn Renick
Presbyter ..... W. E. Longdin
Presbyter ..... G. A. Comstock
Presbyter ..... Chas. Carmichael

1930-(9)

Chairman ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Presbyter ..... Glenn Renick
Presbyter ..... W. E. Longdin
Presbyter ..... G. A. Comstock
Presbyter ..... Willis Smith
Presbyter ..... Andrew Crouch
Presbyter ..... Robert Pollard
Presbyter ..... Elmer Trullinger

1932

Superintendent (10) ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Ex. Pres. ..... G. A. Comstock
Ex. Pres. ..... Glenn Renick
Ex. Pres. ..... W. E. Longdin
Gen. Pres. ..... Andrew Crouch
Gen. Pres. ..... Willis Smith
Gen. Pres. ..... Elmer Trullinger

Gen. Pres. ..... George Shepherd
Gen. Pres. ..... Robert Pollard

1934

Superintendent ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Ex. Pres. ..... G. A. Comstock
Ex. Pres. ..... Glenn Renick
Ex. Pres. ..... W. E. Longdin
Gen. Pres. ..... Andrew Crouch
Gen. Pres. ..... Willis Smith
Gen. Pres. ..... Elmer Trullinger
Gen. Pres. ..... Robert Pollard
Gen. Pres. ..... George Shepherd

1936

Superintendent ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Ex. Pres. ..... Glenn Renick
Ex. Pres. ..... W. E. Longdin
Ex. Pres. ..... Willis Smith
Gen. Pres. ..... Andrew Crouch
Gen. Pres. ..... George Shepherd
Gen. Pres. ..... L. B. Bell
Gen. Pres. ..... Ben Compton
Gen. Pres. ..... Stanley Clarke

1938

Superintendent ..... Roy Scott

Sec.-Treas. ..... Chas. Long
Ex. Pres. ..... W. E. Longdin
Ex. Pres. ..... Glenn Renick
Ex. Pres. ..... Willis Smith
Gen. Pres. ..... George Shepherd
Gen. Pres. ..... L. B. Bell
Gen. Pres. ..... Stanley Clarke
Gen. Pres. ..... Ben Compton
Gen. Pres. ..... W. G. McClure

1940

Superintendent ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Ass't. Supt. ..... Glenn Renick
Ex. Pres. ..... W. E. Longdin
Ex. Pres. ..... Willis Smith
Gen. Pres. ..... Stanley Clarke
Gen. Pres. ..... L. B. Bell
Gen. Pres. ..... W. G. McClure
Gen. Pres. ..... Wm. Long
Gen. Pres. ..... G. H. Millard

1942

Superintendent ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Ass't. Supt. ..... J. Lon Hale
Ex. Pres. ..... Stanley H. Clarke
Ex. Pres. ..... Wm. Long

Gen. Pres. ..... L. B. Bell
Gen. Pres. ..... G. H. Millard
Gen. Pres. ..... W. G. McClure
Gen. Pres. ..... C. E. Thompson
Gen. Pres. ..... Glenn Renick
Gen. Pres. ..... J. C. Snyder

1944

Superintendent ..... Roy Scott
Sec.-Treas. ..... Chas. Long
Ex. Pres. ..... L. B. Bell
Ex. Pres. ..... Stanley Clarke
Ex. Pres. ..... W. G. McClure
Gen. Pres. ..... G. H. Millard
Gen. Pres. ..... R. E. McCaulley
Gen. Pres. ..... Glenn Renick
Gen. Pres. ..... H. F. Foley
Gen. Pres. ..... T. L. Mendenhall

1946

Superintendent ..... R. Scott-S. Clarke 11
Sec.-Treas. ..... Chas. Long
Ass't Supt. ..... Glenn Renick
Sectional Pres. ..... L. B. Bell
Sec. Pres. ..... G. H. Millard
Sec. Pres. ..... W. Atheide
Sec. Pres. ..... Fred Freeland
Sec. Pres. ..... T. W. Stark
Sec. Pres. ..... R E. McCaulley

Sec. Pres. ..... H. F. Foley
Sec. Pres. ..... Glen McClure
Sec. Pres. ..... Glenn Renick

Footnotes on List of Officers

1. Eugene N. Hastie was appointed to succeed Walter Howell in January, 1918.

2. At the annual camp meeting in Mercer, Mo., the number of presbyters was reduced from seven to five.

3. Apparently the number was changed back to seven.

4. John Bostrom was succeeded by Chas. Long during the term.

5. Chas. Long took Scott's place in February, 1926, when Scott resigned to go to Egypt.

6. When Long was promoted to the Chairmanship Andrew Crouch took his place as Secretary.

7. David McDowell was elected in the regular election, but not remaining in the district Roy Scott was chosen to succeed him in November.

8. Brother Scott was elected as Secretary-Treasurer, but was succeeded by Brother Long the following January.

9. From now on the terms of office were for two

years with elections coming on the even years.

10. The name of the office of Chairman was now changed to Superintendent.

11. Because of failing health Brother Scott resigned during his term. On July 4, 1946, he was succeeded by Stanley Clarke who was elected a few months before.

When the following list of churches is considered it will be readily seen that the Assemblies of God have made a splendid growth in this district. Of course some of them are small; some are in the country; a few are temporarily suspended, but a goodly number are large and flourishing, and comparing favorably with any local congregation. This list is taken from the latest publication of the district (1947).

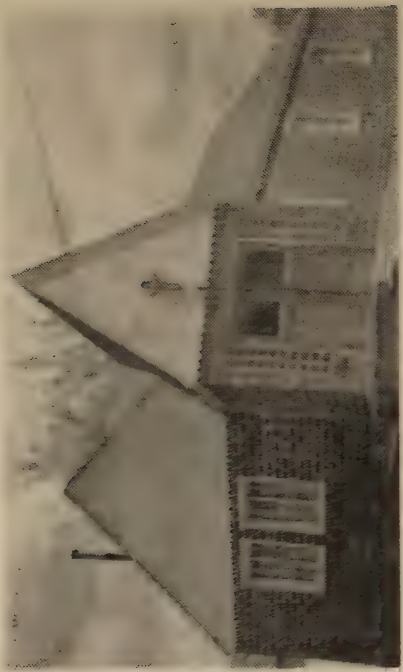
Iowa Churches (84)

Alta	Chariton	Council Bluffs
Ames	Cherokee	Creston
Anthon	Clarinda	Davenport
Bettendorf	Clinton	Davis City
Boone	Comanche	Decorah
Burlington	Confidence	Denison
Calumet	Conrad	Des Moines (3)
Cedar Rapids	Correctionville	Eldon
Centerville	Corydon	Eldora

Emmetsburg
Fort Dodge
Garden Grove
Grand River
Gray
Grinnell
Griswold
Hamburg
Hampton
Harvey
Henderson
Iowa Falls
Kellerton
Keokuk
Knoxville
Lake City
LeClaire
LeMars
Leon
Lineville
Linn Grove
Marshalltown
Mason City
Melcher
Minburn
Moville
Muscatine (2)
Newton
New Boston
New Sharon
Oelwein
Oskaloosa
Ottumwa (3)
Oxford Junction
Perry
Pleasant Hill
Primghar
Redding
Shenandoah
Sioux City (2)
Spencer
Spirit Lake
Storm Lake
Tracy
Troy Mills
Truesdale
Van Wert
Vinton
Waterloo
Woodbine
Woodward

Missouri Churches (75)

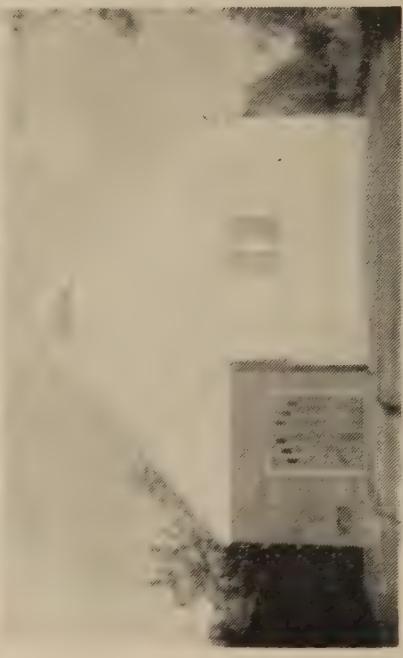
Albany
Atlanta
Bethany
Bethel Chapel
Breckenridge
Brimson
Brookfield
Brunswick
Bucklin
Canton
Carrollton
Cedar Grove
Centralia
Chillicothe
Clark
Clarksville
Columbia
Cresent Lake
Edina
Ellsberry
Elmer
Ewing
Excello
Excelsior Springs
Fayette
Frankford
Fulton



Church at Albany, Missouri

Church at New Sharon, Iowa

Church at Fort Dodge, Iowa



Church at Moberly, Missouri

Gallatin
Galt
Green City
Hamilton
Hannibal
Hardin
Hatfield
Holt
King City
Knox City
LaPlata
Lathrop
Lawson
Liberty
Louisiana
Macon
Marcelline
Marysville
Mercer
Mexico
Milan
Missouri City
Moberly
Montgomery City
Moscow Mills
Nelsonville
N. Kansas City (2)
Northmoor
Orrick
Palmyra
Pennville
Princeton
Richmond
Ridgeway
St. Charles
St. Joseph
Shelbina
Shelbyville
Silex
Smithville
Spickard
Sumner
Tarkio
Trenton
Wayland
Wentzville
Winfield

The following list of ordained ministers is taken from the 1947 yearbook of the district. There is a total of 182, and includes the women who preach. Those marked* are now inactive.

Alber, A. M., Sioux City, Iowa.
Allen, David R., Palmyra, Missouri
Altheide, Wilbur, Oxford Junction, Iowa
Beville, Mrs. Daisy, Out of district
Baker, A. E., Macon, Missouri
Baker, Mrs. A. E., Macon, Missouri
Baldwin, Melvin N., Albany, Missouri

Baldwin, Mrs. M. N., Albany, Missouri
Baldwin, Mrs. Eula, Brimson, Missouri
Barnett, Frank D., Mexico, Missouri
Beasley, W. L. Jr., Bucklin, Missouri
Bell, Clarence B., Mason City, Iowa
Bell, Eugene C., Mason City, Iowa
Bell, Basil L., Storm Lake, Iowa
Bentley, William, Address unknown
Boan, Edd, Holt, Missouri
Brown, L. V., New Boston, Iowa
Beckman, Robert J., Decorah, Iowa
Buck, L. H., Shelbina, Missouri
Buck, Mrs. L. H., Shelbina, Missouri
Buntenbach, A. A., Muscatine, Iowa
Buntenbach, Floyd T., Creston, Iowa
Call, James A., Elmer, Missouri
Carlsen, Sanford R., Ames, Iowa
Clarke, Stanley H. Des Moines, Iowa
Childress, Nonna De, Baring, Missouri
Clevenger, Bennie, Lawson, Missouri
Cline, F. G., Kellerton, Iowa
Cline, Mrs. F. G., Kellerton, Iowa
*Cole, John M., Smithville, Missouri
Compton, Benson B., Newton, Iowa
*Comstock, G. A., Sioux City, Iowa
Coons, Lawson V., Tarkio, Missouri
Cornelison, Earl E., Keokuk, Iowa

Cornelison, Mrs. E., Keokuk, Iowa
Cunningham, Mrs. H., Troy Mills, Iowa
Davenport, Chas. A., Carrollton, Missouri
Davis, Cyle G., Missionary
Des Paine, Lillian
Dixon, Otis W., Knoxville, Iowa
Donelson, Roy A., Lineville, Iowa
Eads Venna Mae, Spickard, Missouri
Elliott, R. P., Breckenridge, Missouri
*Erckman, Philip, Sioux City, Iowa
Ferguson, A. G., Burlington, Iowa
Fogelman Lester L. Spencer, Iowa
Fogelman, Gerald, Woodward, Iowa
Fogelman, Kenneth, Emmetsburg, Iowa
Foley, Herman F., Richmond, Missouri
Friend, W. B., Ottumwa, Iowa
Friend, Mrs. W. B., Ottumwa, Iowa
Freeland, Fred, Council Bluffs, Iowa
Gannon, Clifford E., Chillicothe, Missouri
Gillispie, D. D., Macedonia, Iowa
Golbricht, LaVern, Edina, Missouri
Hamilton, Oscar H., Ewing, Missouri
Hannan, Mrs. Minnie, Anthon, Iowa
Hannan, Fay O., Sioux City, Iowa
Hancock, Cecil W., Fayette, Missouri
Hancock, Mrs. Ethel, Fayette, Missouri
Hannah, Howard R., Fristoe, Missouri

Hastie, David A., Oskaloosa, Iowa
Haycock, Miss Lela, Hamilton, Missouri
Heidt, Linus, Spirit Lake, Iowa
Hockmuth, Herman, Redding, Iowa
Hoenes, Fred E., Bettendorf, Iowa
Hoenes, Mrs. Irene, Bettendorf, Iowa
Hollingshead, A. G., Chariton, Iowa
Howard, John O., Liberty, Missouri
Howard, Mrs. J. O., Liberty, Missouri
Hosier, James B., Waterloo, Iowa
Hook, Thomas W., Hamilton, Missouri
Huffey, Vernon, L., Decorah, Iowa
Huffey, Vinton E., LeMars, Iowa
Huffey, Mrs. Lillian, LeMars, Iowa
Huffman, Lawrence, Primghar, Iowa

Illum, Ernest, Ottumwa, Iowa

Jackson, Clifford, Mt. Ayr, Iowa
Jacks, Edna K., La Belle, Missouri
Jeffries, J. O., Lathrop, Missouri
Jones, E. K., Davenport, Iowa

Klapel, Carl F., Perry, Iowa
King, Bernace F., King City, Missouri
Kleppinger, Albert, Denison, Iowa
Kramer, Ivan R., Cedar Rapids, Iowa
Kristianson, Roy E., Gray, Iowa

Lamb, George R., Leon, Iowa
Lathum, Marie M., Des Moines, Iowa

Leslie, Melvin P., Vinton, Iowa
Long, Chas. E., Des Moines, Iowa
Longdin, Wilford E., Fort Madison, Iowa
Longdin, Mrs. Mona, Fort Madison, Iowa
Lummer, Frank R., Davenport, Iowa
Lummer, Mrs. Gladys, Davenport, Iowa
McCaulley, Ralph E., Davenport, Iowa
McClure, A. D., Ottumwa, Iowa
McClure, Mrs. A. D., Ottumwa, Iowa
McClure, Glen W., Trenton, Missouri
McClure, Mrs. Katie, Trenton, Missouri
McGhghy, Raymond, New Sharon, Iowa
McGhghy, Mrs. Deloris, New Sharon, Iowa
MacLeod, Mrs. Hazel, Des Moines, Iowa
Martin, Louis, Lake City, Iowa
Martin, Mrs. Gladys, Lake City, Iowa
Martin, Gene, Creston, Iowa
Mason, R. A., Des Moines, Iowa
Mason, Mrs. Nellie, Des Moines, Iowa
Mathan, V. H., Knoxville, Iowa
Matschulat, K. E., Le Claire, Iowa
Matschulat, Mrs. Iva, Le Claire, Iowa
Messick, Lewis K., Bettendorf, Iowa
Meeks, John, Winfield, Missouri
Miles, Zellus E., Excelsior Springs, Missouri
Marcum, Sam
Millard, Gordon H., Fort Dodge, Iowa

Mische, David A., Clark, Missouri
Mosier, Noah, Mt. Ayr, Iowa
Moore, J. Dan, Edina Missouri
Moore, Miss Maxine, Edina, Missouri
Nervig, Miss Ethel, Linn Grove, Iowa
Nickolson, Carl A., Creston, Iowa
Orchard, Richard, Chariton, Iowa
Orchard, Mrs. Laura, Chariton, Iowa
Overman, Viola, Boone, Iowa
Parker, Charles A., Columbia, Missouri
Parker, Mrs. Mona, Columbia, Missouri
Parks, D. Edward, Marshalltown, Iowa
Parmer, Neil P., Muscatine, Iowa
*Pollard, Mrs. Ada, Brookfield, Missouri
Ramsey, Roy A., Osceola, Iowa
Renick, Glenn A., Hannibal, Missouri
Renick, Mrs. Nina, Hannibal, Missouri
Rhea, Mrs. Jannie, Van Wert, Iowa
Roark, Theodore, Silex, Missouri
Robeson, B. B., Truesdale, Iowa
Roggow, Louis L., Spirit Lake, Iowa
Robertson, Henry, Orrick, Missouri
Robertson, Mrs. Laura, Orrick, Missouri
*Rowland, Charles, Milan, Missouri
Rich, Donald, Going as missionary
Schirman, Mrs. Milly, Perry, Iowa
Scott, Roy E., Trenton, Missouri

*Selby, W. L., Melcher, Iowa
Shaw, William W., Conrad, Iowa
Shaw, Zelma C., Kellerton, Iowa
Shepherd, George, Grand River, Iowa
Shepherd, Mrs. Nellie, Grand River, Iowa
Senechal, Charles, Northmoor, Missouri
Shull, Ernest C., Mercer, Missouri
Simbro, Elmer L., Ottumwa, Iowa
Skiles, Donald E., Grinnell, Iowa
Skiles, Mrs. Garnett, Grinnell, Iowa
Smith, Harley M., Des Moines, Iowa
Smith, Fred R., Clarinda, Iowa
Snyder, J. C., Ottumwa, Iowa
Spencer, John, Chariton, Iowa
Suter, Lionel W., New Sharon, Iowa
Stark, T. W., Newton, Iowa
Stark, Mrs. Bernice, Newton, Iowa
Summers, Charles, Ridgeway, Missouri
Swanson, Carl O., Perry, Iowa
Tacy, John E., Woodbine, Iowa
Tapp, Cleo, Hardin, Missouri
Thompson, Chesteen, Clinton, Iowa
Thompson, L. Ray, Atlanta, Missouri
Thompson, Russell L., St. Charles, Missouri
Thompson, Clinton O., Correctionville, Iowa
Tiahrt, Cornelison, Priceton, Missouri
Turner, Elmer B., Montgomery City, Missouri

Weddle, Spencer, Cainsville, Missouri
White, Merle J., Brookfield, Missouri
Wilcox, Jeremiah C., La Plata, Missouri
Willhite, J. E., Jennings, Missouri
Williams, Morris, Missionary
Wilson, J. E., St. Joseph, Missouri
Winckler, Ernest, Hamburg, Iowa
Wood, C. H., Waterloo, Iowa
Willis, W. L., Des Moines, Iowa
Woodward, Floyd, Rolfe, Iowa
Yager, S. A., Hatfield, Missouri

In addition to the above names there is also listed the names of 73 licensed ministers, and 13 who have exhorters permits.

Capter 18.

THE CHALLENGE OF TODAY.

Today, after 40 years of existence as a separate religious body, whose distinctive testimony is based upon the New Testament standard of Christianity, we come up to the present time. From this vantage point we need to look back to see if we can learn anything from the "school of experience." Our retrospect should reveal our mistakes and achievements; our blunders and progress. We should endeavor to distinguish between what God has blessed and what He has not blessed. We should see more clearly what has proven to be the will of God.

There is often a tendency for the older saints to look upon the past as "the good old days," when God was blessing in a mighty way. Granting that there is some truth in the thought should bring us face to face with the question, What is the reason for the decline? There must be a reason. Jesus is just the same today. The fault must be ours.

After viewing the past it would be quite in order to consider the present. That there has been great changes in our rating and standing of thirty or forty years ago no one will deny. There has been a decided change in the attitude of the denominational churches

toward the new movement. When the Pentecostal people began preaching divine healing, the second coming of Christ and the baptism of the Holy Ghost they were misunderstood and usually strongly opposed. Much of this is quite different now. As the Fundamentalist movement swung away from the modernistic churches they saw that they had much in common with the full gospel people. Especially was this true of the second coming of Christ and Bible prophecy, where they saw eye to eye. Views on regeneration were about the same, and divine healing was looked upon more favorably. This tended to cooperation and some degree of fellowship between the two groups.

But as a coalition was being formed with these points quite neutral there was one point of doctrine held by the Pentecostals that many Fundamentalists still regarded as heresy—the baptism of the Holy Ghost and speaking in tongues. However a large block of the Fundamentalists, perhaps the major portion, were willing to recognize and fellowship the so-called "tongues people" in spite of this "delusion." This is being done through the medium of the National Association of Evangelicals. It is certainly a mark of Christian love and unity when God's born-again people can love and fellowship each other in spite of some differences in views, although to some

people it may seem quite unwise. A sectarian spirit has hindered the progress of the Church through all ages.

The time was when we were ignored to a great extent, but that too has changed. Zealous evangelism, judicious administration, world-wide missions and increased numbers have forced our notice upon the public, all the way from the local community to our national government at Washington, who say that the Assemblies of God is the fastest growing church in America. To God be all the glory. Today our churches are found throughout the whole nation. In many cities they are the most progressive and best attended of any. Some of the most able preachers of the country minister behind Pentecostal pulpits. Our missionaries are found on all foreign fields, and the world is compelled to recognize us as a stalwart group of God's people.

Rev. Frank B. Gigliotti, an Italian Presbyterian minister of La Mesa, Calif., in making a report of the Pentecostal people to the Italian Ambassador to the United States, says, "I have seen people from all social strata here in the United States, both Italians and Americans, who used to lie and cheat and steal, and some who were the most desperate characters, turn to the most beautiful, consecrated servicable Christian

life through their contact and sharing of this experience with the people of the Pentecostal faith."

In his lengthy report to Ambassador Tarchiani he quotes the words of Bishop Paul Garber of the Methodist Church as saying, "If the large established Evangelical denominations do not catch the fire of our Pentecostal brethren, it will not be long before they are history and the Pentecostal will be the living church." Rev. Gigliotti also refers to a whole evening spent in the home of Honorable Jonathan Daniels, former Secretary to President Roosevelt, discussing the Pentecostal movement. He quotes Mr. Daniels as saying, "Frank, in my judgment, the Pentecostals are becoming the foremost evangelicals in the United States in carrying the torch of freedom and courageously taking up where the old, established churches have been prone to let down because of their formality and great wealth."

Again referring to his own opinion of these "queer people" he says, "They actually practice Christianity very much on the same basis as the early Apostolic church, and in my judgment they do it simply, honestly and industriously. The important thing is that the people who have been associated with the Pentecostal church . . . have become better citizens." Again he says, "As far as I have been able to ascertain, the Pentecostal churches have grown throughout the

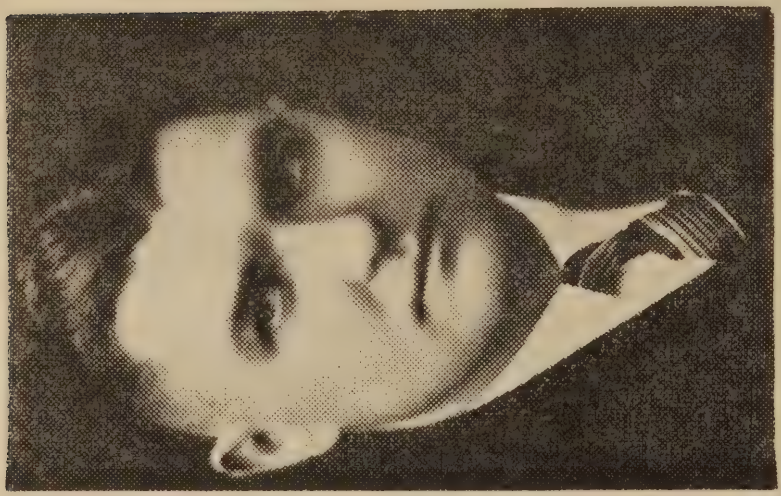
United States to where they have more than 6,000 churches, mostly united under the name of, Assemblies of God, and are a part of the National Association of Evangelicals." In Rev. Gigliotti's report to the Italian ambassador he states many other complimentary matters, but this will suffice for our present purpose.

In view of these gratifying facts it would be easy to relax and glory in what "we" have done. God forbid that anyone should be ensnared in such a trap. After all, it's what God has done through a believing and consecrated people. The writer once saw a framed picture hanging on a church wall. It was a picture of a child kneeling in prayer at its mother's knee. Below were the words, "This simple faith in God has made our country great." Let us remember that the same qualities that made us great will also keep us great.

For a good many years the General Council has asked each local assembly to take an offering twice a year for the support of the aged and retired ministers who have given the best of their lives for the welfare of others. Surely this is as it should be, and a mark of practical Christianity and brotherly love.

In November, 1945, the district officials entered into an agreement with the Metropolitan Life Insurance Company for group insurance. By a certain

CHARLES E. LONG
Treasurer



STANLEY H. CLARKE
District Superintendent

annual payment from district funds life insurance was carried upon all the ministers.

During recent years there has been considerable talk of establishing a Liberal Arts college in Iowa. This thought originated with certain ones at Springfield, who want to compare favorably with other denominations in high education. Sentiment exists both for and against such a move. Some contend that the more we trust in education the less we trust in God. Others believe that God's approval can be upon a college degree, and that it is necessary, to reach the educated strata of our citizens. Locations have already been considered at Des Moines and Iowa Falls, but so far no definite action has been taken.

Brother Roy E. Scott, who had served as District Superintendent for over 20 years, relinquished his position on July 4, 1946. He was succeeded by Brother Stanley Clarke, who was elected a few months before. Brother Scott was now over 60 years old, and his health was hardly adequate to continue on as before. During his term of office he had traveled 350,000 miles in his car from place to place to carry on his work over the district. Aside from Brother and Sister Shepherd he is one of only a very few of the early preachers who is still actively engaged in the gospel ministry. His integrity has been steadfast; his ministry continuous and his life exemplary.

As we face the future we are confronted with gigantic and serious problems. The true church of Jesus Christ will have a desperate struggle to exist, as sinister forces sweep the earth. The power of the Holy Ghost will be needed as never before. Prayer, real prevailing prayer, is our greatest weapon. Remember, there is no greater power than the power of God. The Lord still rules, but the devil is trying too.

The Lord has given unto the Pentecostal people a real distinctive message—the baptism of the Holy Ghost. This is not a hobby, as some think, but a real God-given message based upon the clear teaching of the New Testament. This message cannot be propagated unless the ministry and elders preach it. To present a message of such vital importance on Monday night, or a rainy night is failing God and missing the mark. If pride rules the heart instead of the Holy Ghost a tendency to compromise is as natural as life. If Pentecost is God's message for these last days, to restore His church to its original pattern and power, it obviously is the duty and responsibility of the Pentecostal people to faithfully herald the message to all church people. No one else is going to do it. It seems that when the people work that God works too, and when the people stop that God also stops.

"Consistency, thou art a jewel" someone has well said. No real progress can be made in reaching the

lost, nor convincing others of full-gospel values if lives are lived in a careless or worldly manner. Real Pentecostal saints will be anxious to feel God's presence, hear His voice and know His will. A good question for many to ask themselves is, "What would our church be like if every one in it was like I am?"

Another point to constantly recognize is the great need of teaching and holding our children for God. In these days of juvenile delinquency and parental laxity many souls are being lost to our churches through children drifting away from the safe moorings of the church. Christian parents should know that their greatest task in life is the Christian raising of their own children.

"Little foxes spoil the vines." How true this is. A little failure here, compromising there, not attending service, neglecting to pray, choosing wrong company and a host of other things all have a telling effect upon the fruitfulness of our lives. Some vines are almost void of fruit; others abound in an abundance of fruit. The standard of the church can be no higher than the standard of the individuals who make up the church. If you are in the light and see the truth the responsibility rests squarely upon your shoulders. All God requires of you or anybody else is to walk in the light—nothing more; nothing less. Are you really doing it? If you are not, God's

program is retarded just that much. If we as a movement fail to keep pace with God, He will raise up another people, and we'll be put to shame. Our future is largely in our own hands.

The presence and activities of Modernism, Romanism and Communism present a real challenge to the people of God, and should stir us to militant action, as the Philistine army did to little David. What we are going to do for God and a lost world must be done now; tomorrow may be too late. May God raise up in our midst many, who, through the power of the Holy Ghost, can reinact the experiences of the early apostles. Fierce may be the battle, but how glorious the victory can be. We may lose some battles, but God has assured us that we'll win the war. Remember, when we're on the Lord's side we're on the winning side.

Most people are at their best when they have something to look forward to. A man without hope is in a sorry plight. Earthly hopes of many things spur us on, sometimes against great odds. But brother, how about the BLESSED HOPE? We sometimes hear people say, "There is no future in it." But here is a glorious future—in God's eternal kingdom—that He assures us will far exceed our fondest dreams. "The toils of the road will seem nothing when we get to the end of the way." The grand theme of the gospel

is the resurrection morning. Jesus is real, heaven is real, and reunited loved ones will soon be literally borne out before our very eyes, as we, in raptured ecstacy, behold THE LAMB OF GOD.